THE JEWISH WOMEN'S MAGAZINE

Lilith

No. 5 $2.00

Lilith, the first woman, said to Adam, the first man: "We are both equal because we both came from the earth."

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Jewish Women in Jail

The Volunteer—Pioneer or Pawn?

The Macho Motive of TV's "Holocaust"

Papercuts

by Tsirl Waletzky

Above: "So Naomi returned, and Ruth her daughter-in-law with her... and they came to Bethlehem in the beginning of the barley harvest" *(Ruth 1:22)*, from Tsirl Waletzky's narrative cycle of papercuts illustrating the story of Ruth. The series is done in free-form style, with the symbol of the bird of hope repeated in each of the 14 papercuts. *Right:* "Wedding," which is done in a more traditional symmetrical style.

Eve Kessler

Papercutting is a traditional Jewish craft form, which was practiced primarily by women and sometimes children in Eastern Europe. As ceremonial art, papercuts were used as mizrach *(the emblem hung on the eastern wall of a Jewish home to indicate where to face when praying toward Jerusalem),* kimpetbriv *(amulet to protect the mother in labor and her newborn child),* ushpizin *(interleaved papercuts used as decorations in a* succah*) and* reyzelekh *(circular flowers or rosettes displayed in windows and doorways, especially at Shavuot).*

A modern practitioner of this traditional Jewish folk art is Tsirl Waletzky, whose own background is in Yiddishkeit and Jewish tradition on the one hand, and in sophisticated design techniques on the other.

Born in 1921 in The Bronx, Waletzky was educated in Sholom Aleichem schools. Her son, a Yiddishist like his mother, described how family mealtime conversations were held in Yiddish, and it is not surprising that Waletzky, with a professional background as a multimedia artist (including stained glass and mosaic), illustrator and textile and jewelry designer, should now choose to work in a medium which springs from the Yiddish culture she so highly values.

Waletzky uses elements of Jewish traditional sources in her designs; and her papercuts, with their sculptural curves, have a relief quality which comes from being three dimensional and offset by colored backgrounds. In 1977 Waletzky's papercuts were exhibited at the Yeshiva University Museum in New York.

No. 5

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A Jewish Women's Community—Behind Bars

By Susan Weidman Schneider

Seven Jewish women serving long terms in a New York State jail talk about life behind bars—particularly oppressive because of the anti-Semitism of other prisoners and guards. What helps keep them going is their once-a-week Jewish women's group.

Volunteerism: The Great Debate

Page 16

The Volunteer Organizations: Vanguard or Rear Guard?

By Paula Hyman

In their early years, the major Jewish women's organizations were not only revolutionary but responsive to Jewish women's needs. How did the current "good works" come to mean ignoring women's needs?

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National Council of Jewish Women

By Pearl Water

A 31-year veteran of the National Council of Jewish women argues that the organization's members are strong on social justice but "weak" in commitment to their own sex.

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Hadassah

By Betty Lieberman

A community activist with 27 years in Hadassah believes the organization's leadership excludes its members from decision-making the way men traditionally excluded most women.

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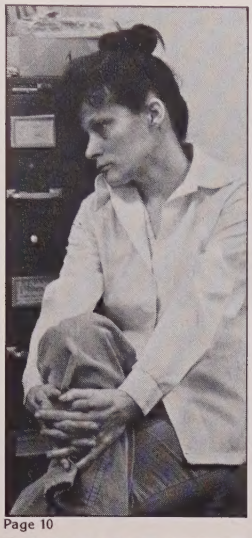
The Sheltered Workshop

By Aviva Cantor

The volunteer organizations are a ghetto where Jewish women are warehoused to safeguard the male monopoly on money, power and status.



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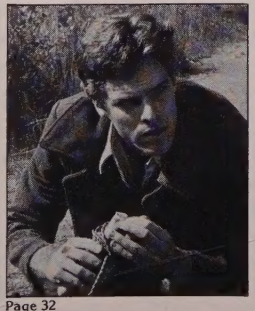

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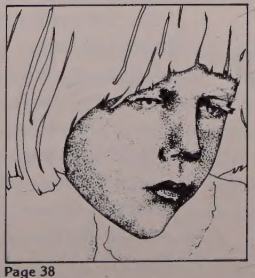

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An Appreciation of Gail Rubin

A photo memorial of Gail Rubin, 39 years old when terrorist bullets ended her life. With her acute appreciation of the world, she found elegance in everything she photographed.

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Our Fourmothers

By Elsa Nad

Sarah, Rebekah, Leah and Rachel through the eyes of a poet.

Page 32

TV's "Holocaust": The Selling of Assimilation

By Aviva Cantor

The much-publicized "docu-drama" projected the subliminal message that only assimilated Jewish men, like its hero Rudi, can fight—and survive. It is no accident that none of the Jewish women in the TV mini-series was allowed to be heroic—or to live. A feminist critique.

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Bloodroot - A Short Story

By Enid Levinger Powell

"You don't look Jewish," she was told. Her grandmother had taught her that this was no compliment. A short short story.

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Cover model: Ruth Roth; Cover photograph: Eve Kessler

From the Editors

One in every three Jewish women in the United States is a member of at least one Jewish women's organizations—a higher percentage than the national average. The significance behind these large numbers—one million in the U.S.—is twofold:

First, any shift in the policies or programs within these organizations is going to affect a lot of Jews.

Second, the fact that nearly all adult Jewish women are assumed to be willing and able to give large amounts of time and energy to activities outside the paid labor force raises important questions about how we see our own worth, and how others perceive us too.

Feminism has led more and more women to question both their make-coffee-not-policy positions in volunteer work and volunteerism in general. LILITH staffers who lecture in Jewish communities all over North America have found that volunteerism is the subject of a "great debate" in the community.

There is another reason that we are involved with this issue and that is our own positions as (reluctantly) unsalaried workers on this magazine. Despite its obvious disadvantages, our own position as volunteers gives us insight into and identification with Jewish women's volunteer activity generally.

The four-part section on volunteerism, beginning on page 16, emerged out of a great deal of discussion, both among ourselves and our colleagues and with members of our lecture audiences. It included an historical overview, a theoretical analysis, as well as personal testimonies of volunteers from two major Jewish women's volunteer organizations (discussed here specifically because the problems their members face are pertinent in other major Jewish women's organizations as well).

LILITH receives many letters telling us how the magazine fills a need both for Jewish women—who seek to be participants in a creative Jewish life, and not merely observers—and for Jewish men who want to understand how the other 53% of the Jews live and think.

Alas, we also receive another genre of letters—from subscribers concerned that magazines have not been reaching them on a regular basis, and asking, as did one faithful subscriber "Could readers help in any way"?

You can help, and we hope you will.

A major cause of the delay between issues has been the constant search for operating funds. LILITH has never sought backing from any organization—preferring to remain independent (and thus able to deal with controversial issues such as volunteerism). Our low subscription price does not even cover the cost of printing and mailing the magazine.

LILITH's survival and growth depends on its readers. If each of you, our 10,000 readers, gives at least one gift subscription, LILITH will appear in your mailbox more frequently. Do yourself *and* a friend a favor now. Introduce someone to LILITH as a gift for Chanukah, Bat Mitzvah, graduation, host/hostess gift for instance, on all the occasions when you might give a book, give a subscription to LILITH.

To ensure that LILITH continue to flourish as the nation's only independent Jewish women's magazine we need to grow.

Please be part of this growth.

The Editors thank the following for their generous gifts

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Lilith

Lilith is named for the legendary predecessor of Eve, who insisted on equality with Adam.

After the Holy One created the first human being, Adam, He created a woman, also from the earth, and called her "Lilith." Adam said, "You are fit to be below me and I above you." Lilith said, "We are both equal because we both come from the earth." (From the *Alphabet of Ben Sira*, 23a-b)

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Letters

We hope that readers will not only share their views with LILITH's editors and readers in the form of Letters to the Editor, but will also submit their opinions in longer form. The editors especially welcome experiential articles about how we are living today as Jewish women—our struggles, lifestyles, victories.

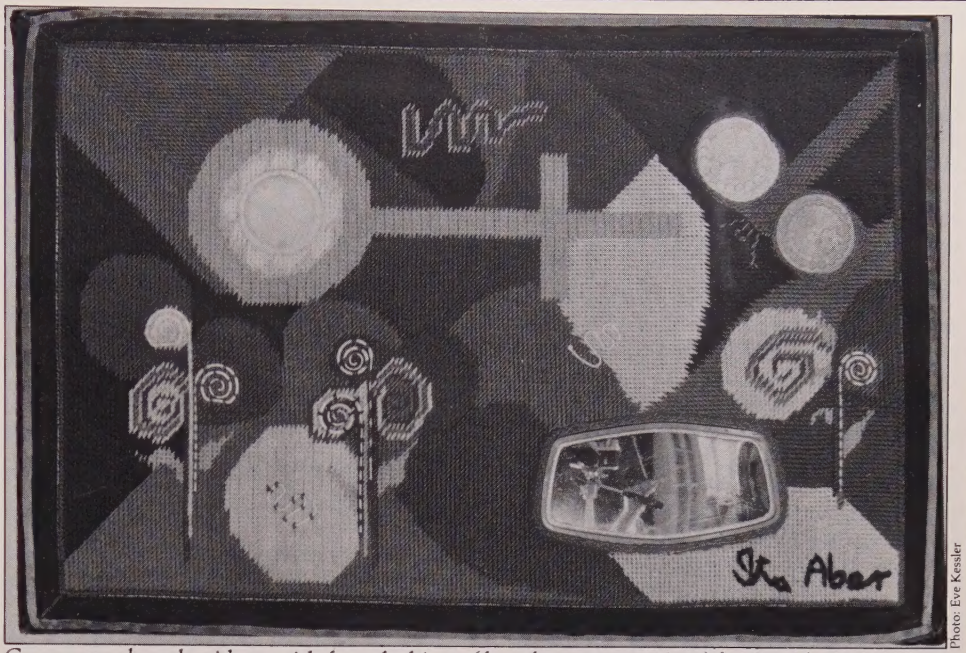


Photo: Eve Kessler

Canvaswork embroidery with found objects (female contraceptives) by Ita Aber.

Dear Editors:

Since some of the propaganda for larger Jewish families is based on my analysis of the data I would like to make the following comments: A 1957 sample survey run by the U.S. Bureau of the Census made it possible for the first time in a long time to make fairly accurate comparisons between the fertility of American Jews, white Protestants and Roman Catholics. The Jewish birthrate was found to be lower and slightly below the replacement level. This was the basis for anxiety. *(See "The Population Panic" by Shirley Frank in Vol. 1 No. 4.)*

Recently I went over the data for a second time and found that the differences between Jews and other groups were very small, perhaps even insignificant, when the comparison is limited to the population in urban areas. In other words, in a large urban area like New York or Los Angeles, whites have about the same fertility level regardless of religion.

This analysis also revealed that the Jewish population participated in the baby boom after the war, but not to the same extent. There is a good deal of evidence that there is a time lag between the decline of general fertility and Jewish fertility in such a manner that the decline in Jewish fertility precedes that of other population groups.

A new specialty in the field of demography addresses itself to the problems of motivation for having children. My guess is that the decision to have children is not influenced by propaganda.

Prof. Erich Rosenthal
Dept. of Sociology, Queens College
Flushing, NY

To the Editors:

I do think that some of the cause-effect relations posited between the role of women and the changing concern with fertility levels can be disputed, but there is certainly some element of truth in this argument. I agree strongly, of course, with the arguments presented at the end of the article with respect to the need for the organized community to change its institutional structures to facilitate higher fertility, if that is seen as a goal worth pursuing. I am not convinced personally that it will make much difference since I believe there are much larger "forces" at work. However, any pleas for more children in the absence of the kinds of changes that the article advocates are certainly not justified.

My wife and I very much enjoyed the other articles in the journal, too. Congratulations to you and your colleagues on putting out such an interesting publication.

Sidney Goldstein,
Director, Population Studies
and Training Center
Dept. of Sociology
Brown University
Providence, RI

"No woman can be free until she can choose whether or not to be a mother."

Dear Friends,

Shirley Frank's closely reasoned polemic against those advocating an increased Jewish birth rate manages to ignore totally the statistics on Jewish population—the basic reason so many Jewish women *and* men have been commenting on ZPG and the Jews.

To be sure, among those advocating more Jewish babies are some who fear the implications of the women's movement and want to lock up Jewish women barefoot and pregnant in the kitchen and/or nursery. But they are an insignificant minority. Concerned Jews have reason to be alarmed at our low birth rate which, *combined* with assimilation, intermarriage and remaining pockets of persecution, *does* threaten creative Jewish continuity.

For those whose universalist sensibilities are offended by pleas that Jews should be an exception to the current population crisis—don't be. It is not wrong to place one's own interests first, especially since not doing so contributes to our destruction. And anyway, we're not part of this problem. Our population isn't growing, it's diminishing which is why Jews are worried in the first place. And finally, we're not alone. Some other countries and groups feel that their population is also too small or shrinking and they too are trying to increase their numbers by encouraging births.

Ms. Frank correctly emphasizes the importance of Jewish day care and the need for making Jewish education available for all. These areas *must* be improved. However, this still does not negate the need for having children for whom these services will be available.

Ethel C. Fenig
Advertising and Promotion
Manager, LILITH
New York, NY

Dear Editor:

The laws regarding birth control and abortion do more to coerce women into having unwanted children than all of PRU's propaganda. Under the *Halachah*, a woman who wants to use a contraceptive or have an abortion must ask for permission from a rabbi, who will give it to her only if her reasons for wanting to avoid childbirth are "good" ones. Margaret Sanger said, "No woman can call herself free until she can choose consciously whether she will or will not be a mother." By that standard, Jewish women still have a long way to go.

Aloha,
Dr. Jeanne Fertel
Honolulu, HI

To the Editors:

You offer a conspiracy theory to explain the rise in talk about our population crisis: male chauvinists are sounding a false alarm in order to turn back the progress of Jewish feminism. My explanation is simpler. First, how much talk is there, actually? A recent survey showed our low birth rate to be toward the bottom of the list of Jewish concerns.

We have shown that we prefer not to reproduce ourselves. No doubt it is less convenient for the individual to have three or more children than to have one, or at most two—not to speak of none at all. But the sum of the conveniences of the individuals in a group does not always equal what is good for the group as a whole. You may believe in the Kabbalah's disembodied souls. I do not. If it is true that the presence of Jewish bodies does not guarantee that there will be Jewish souls—though we can try to lodge them there—it is even truer that the absence of Jewish bodies guarantees that there will be no Jewish souls. Births are not a sufficient condition for our survival, they are *only* a necessary condition. Although we have cleverly hidden our suicidal behavior from ourselves, reality has a way of finally seeping through the cleverest defenses. That may be beginning to happen.

I am quoted [as saying]: "If you want emergency powers—authoritarian, even totalitarian powers—you must first persuade people that there is an emergency." Out of my own mouth I have convicted myself, have I not? First I talk about the crisis of Jewish infertility and then I say that when people wish to grab power they talk about a crisis.

How can your readers know that I was referring to "population hawks" like Paul Ehrlich and Garrett Hardin? The book in which that quotation appears was published in 1973, after one of their company had proposed not only compulsory abortion and sterilization for any American woman pregnant over quota but also tattooing, as a mark of infamy. Who remembers now that the best people on the campuses, professors and students alike, were so impatient with mere Zero Population Growth that they called for Negative Population Growth and volunteered for childlessness? Or that in the last century an eminent personage said of the Jews that they were littered [with children]?

Why do I bother writing this? I have no great hope that we will change. When intelligent people need to be told simple things, there is no use telling them. They do not want to know. But though most of your readers will close their eyes and shut their ears, maybe a few will not. Nor is it too late for you yourselves to repent of your sophistries and, what is worse, your abetting us in our doing away with ourselves.

The question that haunts young Jewish historians doing research into the 1930's and 1940's is why the American Jewish community responded so inadequately to Hitler and the Holocaust. For their successors, if they have any, the haunting question may well be why the American Jewish community in the Sixties and Seventies responded so inadequately to warnings of our poor life expectancy.

Let such historians at least be able to record that LILITH stopped arguing for a future without Jews.

Milton Himmelfarb
New York, NY

"Being conscious feminists should never preclude our being conscious Jews."

Dear Editors:

The fact that we are conscious Jewish feminists should never preclude our being conscious Jews, concerned as much about Jewish survival as about our own personal fulfillment. A more constructive approach than Ms. Frank's would have been to point out the inconsistencies in the Jewish community's posture towards large families. If the Jewish community is serious about this issue, Jewish men must learn to be more supportive and active child rearers. Communal institutions must make it easier for workers to accomodate both home and family. Men and women must join together in sensitizing the Jewish community to the need for communal support systems which will ease the formidable burdens extra children place on Jewish families—mothers and fathers alike!

Deborah Cardozo Blum
New York, NY

Dear Editor:

Jewish leaders who urge Jewish women to "be fruitful and multiply" ought to be shouting a corollary message: Childbirth in America is all too often a threat to the intelligence and emotional wellbeing of children. We have startling numbers of dysfunctional children with every degree of damage from gross defects to subtle difficulties in functioning. Among them are obstetrical casualties, victims of drugs and meddling that were unnecessary and unwise.

Estelle Cohen
Bronx, NY

Dear Editors:

If we are an endangered species, it is not because the Jewish woman is not procreating enough. The progeny that we do have are being killed off by war in Israel, and are being destroyed by assimilation in America.

We know that in all religious groups children are highly influenced by the mother. The Jewish woman who stays home with her children is basically their sole influence in their early formative years. The woman who is "turned off" also influences and turns off her children. How can we anticipate survival when more than 50% of our population is put down or ignored?

Ita Aber
Yonkers, NY

To the Editors:

An ad for Empire Poultry extolling the product's "luscious legs (also thighs)... and beautiful breasts" appeared in the *National Jewish Monthly*. This ad is sexist and offensive to all women and to men who respect women. I see that ads for Empire Poultry have appeared in LILITH and that's why I'm writing to you. Since you sell advertising space to Empire I am asking you, on behalf of your readership, to ask them to discontinue the use of this particular ad. If Jewish firms wish to sell their products to Jewish women they should certainly treat those women with respect.

Frayda S. Turkel
Program Director,
Hillel Foundation at
Ohio State University
Columbus, OH

"In the last century an eminent personage said the Jews were "littered" with children."

Dear Friends,

The Fund for Animals appreciates the policy of LILITH, which prohibits the advertising of products made from animal fur.

Duncan G. Wright
Vice President,
The Fund for Animals
New York, NY

Dear Editors:

When I read the article about children's responses to "Describe a Jewish Mother," I was disappointed and even disturbed. Has so little changed in our Jewish communities? I posed the question to my daughter, who was at the time nearing her seventh birthday. Here is her reply: "A Jewish mother is a woman who is Jewish and has children or a child and believes in Judaism."

Tearfully I blessed her (and wow! was I surprised). Curious, I asked her to write a paragraph description of a Jewish father. Her reply: "A Jewish father is a man who has a child or children and believes in Judaism."

Thank you for providing a forum for Rena and me to continue to discover each other without stereotyping either of us.

Debbie Dubin
Houston, TX

Dear Lilith Staff:

I am truly delighted with your magazine. Not only does it say the things I have long suspected, and never said, because like all Jewish women, I have been brought up not to criticize "my own," but it also offers some creative and meaningful ideas for positive changes in our Jewish living habits.

I had indeed reached the point where I had begun to consider myself a feminist who was almost no longer Jewish. I felt that it was virtually impossible to be both Jewish and feminist. What I suppose I really admire and enjoy in the magazine is the chance to learn about people who have begun to do something. I also enjoy and use (via Xerox) the muck-raking gripe articles to offer facts that support what goes on in Israel and here. I refused to donate—first time ever—to the Jewish Theological Seminary, and offered to send proof of why (it was declined).

You have made me once again proud to be a Jewish mother.

Gayla Copland Stein
Phoenix, AZ

Dear Editors:

I have decided that LILITH is not for me. I long ago passed through the slick magazine stage. When LILITH was a revolutionary paper, I identified with it. In its present Jewish imitation of *Ms.*, it has very little of interest to me. It seems to me to be geared to the "young" Hadassah member. When I was "young" I attended three consecutive Hadassah meetings and decided these "ladies" are not my "cup of tea." That was a long time ago—now that I am "older" and not unstrangely much more revolutionary—I look at them as an anachronism.

Charlotte M. Gray
Forest Hills, NY

To the Editors:

Wish you weren't so aggressively feminist—but I encourage your efforts.

Sylvia Freedman
Westbury, NY

To The Editor:

I looked with great interest at the article, "Selections From A Prayer Book Where God's Image Is Female." I suppose it is necessary to counter male chauvinism with female chauvinism, but if so it should be done consistently. "Lord," the very first word in the selection, is as chauvinist a word as "lady." I find it distressing to lead worship in the traditional chauvinist style. I would find it no less distressing to speak of God as her than I do speaking of God as Him. Perhaps all of us need to reach for language that admits the possibility of deity being non-sexist.

Rabbi Fishel A. Pearlmutter
Toledo, OH

"A rabbi's spouse should not be regarded as a source of free labor for the community."

Dear Editors:

I read the latest issue from cover to cover, and I found it stimulating and challenging. It is extremely well written and you address yourself to issues that are of great concern to the future of American Jewry. I particularly enjoyed the book review by Ida Cohen Selavan. It is first rate.

Rabbi Saul Teplitz
Rabbinical Assembly
New York, NY

To the Editor:

When my husband was interviewing for a pulpit, an officer of the congregation said to me, "Rebbetzin, tell us a little about yourself."

"The first thing I will tell you," I replied, "is that I don't like being called 'rebbetzin,' which identifies a woman by her husband's profession." My husband took the job, and no one here calls me "rebbetzin." I shouldn't have to explain such connotations to the editors of a feminist publication, or to Jewish feminists. Nevertheless, there is that word, with all its traditional baggage, in Ida Cohen Selavan's article on Miriam Small in Harry Kemelman's "Rabbi" books. Selavan's final comment is that Miriam and Kemelman need their consciousnesses raised; so, alas, do Selavan and LILITH.

Selavan notes, in questioning why "Miriam has not taken an active role in the synagogue or community," that "most of my rebbetzin friends of Miriam's age work as Hebrew teachers in their husbands' congregations. Many congregations take for granted this addition to their religious school staff when they hire rabbis." Obviously Selavan—and LILITH—don't think twice about that.

But *should* congregations take such a thing for granted? Should women married to rabbis feel obligated to take an active role in the synagogue? Should patients expect the wife of their doctor (if they go to a male doctor) to prescribe treatment? Should the wife of an attorney feel obligated to research his cases? Don't women and men who are married to rabbis have the same right as any member of a congregation to decide how much or how little they want to be involved in that congregation?

Jewish feminists should also be aware of the work of the Task Force on Rabbinic Family Relationships of the Central Conference of American Rabbis (Reform) to sensitize all to the fact that not every woman married to a rabbi accepts the role traditionally imposed on any clergy wife. This educational process is even more difficult when not even our liberated sisters will forego the stereotypes and acknowledge that women can be married to rabbis and be feminists too.

Sherry Levy Reiner
Topeka, KN

Ida Cohen Selavan Replies:

My discussion of Miriam's lack of involvement in the community was to point up Kemelman's ignorance of the *present* role of rabbis' wives. I was not approving the role, necessarily. Marriage to a rabbi *does* involve one with Jewish life but it does not mean that a rabbi's spouse should be regarded as a source of free labor for the community.

Dear Editor:

Because I support almost all the immediate demands of the feminist movement, I find myself distressed by the sort of ideological rigidity, to say nothing of plain ignorance, which characterizes Barbara Joans' review of my *World of Our Fathers.* I do not want your readers to think I am some sort of "enemy," since you already have enough real ones. I confine myself to a few points.

1. *Ms. Joans says, "Jewish women occupy only a small part of (Howe's) chronicled world."* Not so. There are full sections on Jewish women workers, on Jewish women staying at home, on Jewish young women entering college for the first time. There are substantial sketches of Lillian Wald, Anzia Yezierska, Rose Schneiderman, Belle Moskowitz. Women figure in almost every chapter, whenever and wherever they played a role in Jewish immigrant life.

2. *Ms. Joans objects to my calling the shirtwaist makers "girls,"* and in so doing reveals a lack of historical knowledge. In fact, if one means by "girls" young persons of the female sex, that is *precisely* what most of the shirtwaist makers were. As I write in my book, they were "in their teens or early 20's." There is no condescension here: I write about them as "natural leaders, fighting with great boldness, even ferocity" —a phrase, of course, Ms. Joans chooses not to quote.

The whole matter of courtesy designations is complicated. The term "girls" now seems condescending to feminists, just as "Negro" does to blacks. But it was not always so. I have recently reprinted in a book of essays some pieces I wrote several decades ago about Richard Wright and Ralph Ellison in which I refer to them as Negro writers. I think it a sign of respect for human experience, that I have not changed "Negro" to "black." If it is understood that the current feminist view of "girls" was not shared 65 or 70 years ago, it may be clear why a historian writing about that time should feel it appropriate to use a term that *in that context* suggests no lack of respect.

(*Contd. on Page 46*)

Kol Ishah

Kol Ishah, literally, woman's voice. Traditionally, the voice of the Jewish woman was not allowed to be heard in public lest it arouse men. Thus women were silenced. But no more. The voices of women are breaking through the silence of centuries to speak to each other and to the community at large of what is happening in their lives. These pages are open to news of Jewish women's actions, providing the opportunity for women's voices to be heard by all.

Record Number of Women Studying to be Rabbis

A record total of 75 women are studying for the rabbinate in Reform and Reconstructionists seminaries this academic year, according to a Jewish Telgraphic Agency survey.

Stanley Saplin, associate information director for the Hebrew Union College-Jewish Institute of Religion (HUC-JIR), reported that a total of 209 students are registered for rabbinical studies in the Reform seminaries in Los Angeles, Cincinnati and New York, and that 62 are women. Jennifer Gabriel, registrar for the Reconstructionist school, informed the JTA that there are 13 women candidates registered for the new school year.

Mrs. Gabriel reported that four women are registered for the 1978-79 freshman class at the Reconstructionist school and that there are two women in the senior class.

Seven women have been ordained as Reform rabbis since the HUC-JIR began accepting women for ordination and four now hold pulpits. Four women have been graduated from the Reconstructionist Rabbinical College in Philadelphia and one is in a pulpit.

Rabbi Sally J. Preisand, a 1972 graduate of the HUC in Cincinnati, is the first woman rabbi in American history. She now serves as associate rabbi at the Stephen Wise Free Synagogue in New York. Rabbi Michal B. Bernstein, a 1975 graduate of the JIR in New York, recently resigned from the pulpit to start graduate study.

Rabbi Rosalind A. Gold is assistant rabbi at Temple B'rith Kodesh in Rochester, NY. Rabbi Deborah R. Prinz is assistant rabbi at the Central Synagogue in Manhattan. Rabbi Myra Soifer is assistant rabbi at Temple Sinai in New Orleans. All were ordained last June. Rabbi Laura J. Geller is director of the Hillel Foundation Center at the University of Southern California. Rabbi Karen L. Fox is assistant director of the Federation of Reform Synagogues in New York.

The only Reconstructionist rabbi holding a pulpit is Rabbi Sandy Eisenberg Sasso who, in a unique arrangement, shares the pulpit of Congregation Beth El Zedek of Indianapolis with her husband, Rabbi Dennis Sasso, also a Reconstructionist rabbi. Rabbi Rebecca Trachtenberg Alpert is director of student affairs at the Reconstructionist College. Rabbi Ilene Schneider is principal of the Cyrus Adler regional Hebrew High School in Philadelphia. Rabbi Ruth Sandberg is director of religious education at Reform Congregation Keneseth Israel in Elkins Park, PA.

—Ben Gallob

First Jewish Woman In Chaplaincy Program

While the Conservative movement debates the acceptability of women as rabbis, the chairman of its Rabbinical Assembly Delegation to the National Jewish Welfare Board's Commission on Jewish Chaplaincy has endorsed the request of a woman Reconstructionist rabbinical student to participate in the U.S. Army's seminarian program for future chaplains.

Although Jewish chaplains are still 100% male, rabbinical student Bonnie Koppell now holds the rank of Second Lieutenant in the Army Reserve. She has three more years of school but will go on reserve duty after a 45-day training program at the Army Chaplain School during the coming year. She says that part of the appeal is that "in the Army, you're the boss. You make the final decisions, not a congregation where 300 congregants are boss."

Rabbi Judah Nadich of New York's Park Avenue Synagogue, chairman of the RA Delegation to the chaplaincy commission, accepted Koppell's application since there are no Reconstructionist delegates on the commission. He pointed out that Koppell had requested approval only for the seminarian program, not endorsement as a woman rabbi seeking to become a chaplain. "Personally," Nadich said, "without reference to the commission, I would vote in favor of a woman chaplain just as I would for a woman rabbi."

Decision Near on Women Conservative Rabbis

The Rabbinical Assembly's Commission for the Study of Women in the Rabbinate will meet the first week in December in New York City to work toward a final recommendation on whether women should be ordained as Conservative rabbis.

The commission's final report will be presented at the Rabbinical Assembly's 1979 national convention in Los Angeles, which starts Jan. 28. According to Rabbi Gordon Tucker, executive director of the commission, the vote on the commission's recommendations is likely to take place at the convention.

The commission is still accepting statements on whether women should be admitted to the rabbinate. Conservative Jews concerned with taking a stand on this issue should send their statements to Rabbi Tucker at the Jewish Theological Seminary, 3080 Broadway, New York, NY 10027, including a note on their affiliation with Conservative Judaism.

Bay Area Jewish Women old: "Reclaim Our History"

Over 250 Jewish women, coming from as south as Los Angeles and as far north as e Oregon border, participated in the Bay ea Jewish Women's Conference and Arts ir January 28. The Conference commenced th a morning Shabbat service, continued o the afternoon with 16 different work-ops, and concluded with an outdoor Hav-lah (Shabbat conclusion) service. The Con-ence was organized by the Bay Area Jewish omen's Collective.

The two keynote speakers were Leah Kroll d Judith Klein. Dr. Klein, a clinical psy-ologist in the Bay Area, presented the sults of her study on the relationship tween Jewish women's identity and self eem. Ms. Kroll, a rabbinical student at ebrew Union College in Los Angeles, spoke the innovations Jewish women are bringing religious ritual.

Among the workshops were: Jewish omen Writing (Janet Rudolph), Jews with on-Jewish Partners (Gayle Dakof), Con-rsion (Carolyn Craven), Jewish Lesbians Maida Cohen), and Growing Older (Lillian binowitz).

Jane Litman, a feminist writer and Judaic holar, said at her workshop on "Judaism id Feminism:

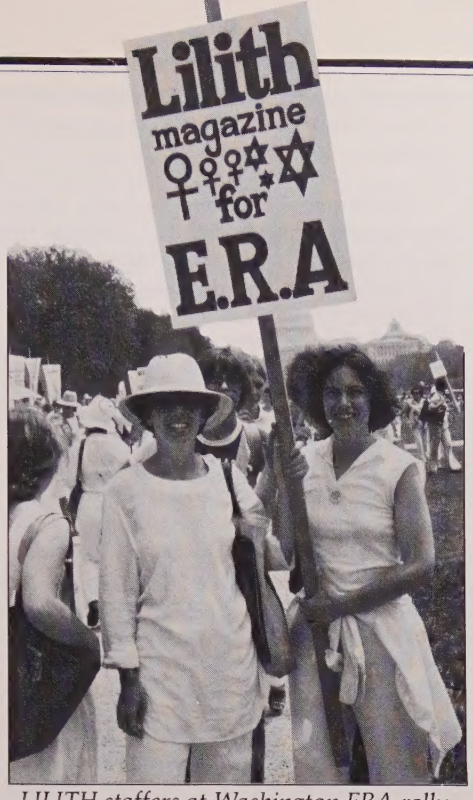
"We cannot allow ourselves as Jewish omen to be treated in ways we would not low ourselves to be treated as women. wish history is a history of a patriarchy. It is time for us to reclaim our Jewish omen's history....

"We are now and have always been at ast half the Jewish population. We have a story as common women....Let us study ur history. What were Jewish women's lives roughout our past? It is a heritage we will uild on, reform, teach to our children. No nger will we allow Jewish women to be uried in obscurity....

"We must also rework our mythology. Midrash, Bible commentary, must be an on-oing process. The legends of the male-ominated Talmud must not be our only gends. We cannot be afraid to meddle in hat clearly is our business....

"We must rewrite our theology. Our ligion has always stood four-square against olatry and yet Jewish theology has remade od in the image of man. Jews have per-stently reduced God from a genderless finite to a describably sex-bound finite. ot only is this abysmally sexist but it is also rofoundly un-Jewish....If men feel that erely by being born male they somehow semble God, then they will have contempt r females who do not. It is up to us to end is abuse of God within our theology....

"It is possible that many of us are not rmly committed to Judaism. We wonder whether we should put our energy back into the patriarchal system...Yet is not the whole world this way? To be a feminist is to be dedicated to change. If we can change the world, and we must, then we can certainly change Judaism. We are all sculptors on a block of marble so large that sometimes we cannot even see each other. Yet all of us in our own corners continue to chip away the stone."



Haikila Funk

LILITH staffers at Washington ERA rally.

Jews Not All-the-Way On E.R.A

Fifteen states, as of this writing, have failed to ratify the proposed ERA amendment. They are: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah and Virginia.

The following Jewish organizations have committed themselves not to hold conventions in unratified states: American Jewish Committee, American Jewish Congress, Association of Jewish Family Services and Children's Agencies, B'nai B'rith Women Mid-Atlantic Region, International Conference of Gay and Lesbian Jews, National Council of Jewish Women (NCJW), National Jewish Community Relations Advisory Council (NJCRAC), and the Union of American Hebrew Congregations. (Source: *National NOW Times.*)

In a related action, Audrey Friedman Marcus, Editor of *Alternatives in Religious Education* (San Jose), spearheaded a successful move to have the National Association of Temple Educators cancel their December 1978 conference in Chicago because Illinois is an unratified state.

The International Council of Jewish Women, of which the NCJW is one of 32 affiliates in 30 countries, held its convention in Atlanta, GA in May.

Six Jewish organizations supported extending the deadline for ERA ratification: B'nai B'rith Women, Jewish Labor Committee, Jewish Peace Fellowship, NCJW, NCJRAC, National Jewish Welfare Board.

The Union of Orthodox Jewish Congregations of America submitted testimony in August to a Senate Committee opposing the extension. The UOJCA opposes the ERA on religious grounds, saying it "would mandate that the separation of the sexes in such facilities as parochial schools and houses of worship be disallowed."

Report Card on Sexist Education

New York—A "consultation" on sexism in Jewish education was held last February under the auspices of the American Jewish Committee in New York. Chaired by Dr. Gladys Rosen of the Committee's Jewish Communal Affairs Department, the gathering—entitled "Portrayal of Girls and Women in the Texts and Curricula of Jewish Schools"—brought together educators, rabbis, authors and interested lay people from every point on the Jewish spectrum.

More than half the 40 discussants seemed to have come to the conference believing that there is indeed a bias against females in Jewish education, both in their portrayal in texts and in the courses offered girls. The five men at the consultation were heavily represented in the minority who didn't see sexism as a) existing at all, or b) a problem in Jewish education.

In her opening address, Rivkah Blau, principal of Manhattan Hebrew High School for Girls (Orthodox), called for better Hebrew education—including the study of primary sources—for girls *and* boys. (Her school's brochure states that "typing will be required for graduation.")

Annette Daum of the Religious Action Department of the Union of American Hebrew Congregations (Reform) urged the adoption of non-sexist terms for God in prayers and texts, and suggested sensitivity training for Hebrew teachers to help them recognize and eliminate bias in texts and courses.

Rabbi David Resnick, director of Prozdor, the high school program at the Jewish Theological Seminary (Conservative), said that references to God in male terms didn't indicate a sexist bias; it merely reflected reality: "Even very small children *see* that men are bigger and stronger than women." He added that masculine terminology for God expressed not gender but "power."

Rabbi Bruce Rachlin, principal of Bas Torah Academy (Orthodox) in Monsey, NY, said he "allows" his female staff members to be very visible to the students and to speak

at assemblies. He added that he has a hard time relating "Jewishly" to women's issues. "My biggest problem is getting the girls to take themselves seriously."

One of the women participants responded that if the young women students had books and curricula which presented them with strong female role models they might take themselves more seriously as Jews.

—Susan Weidman Schneider

Israeli Feminists— From Theory to Action

"Adam gave names not only to all the living animals, but to human reality as a whole. We have to give reality new names, names that reflect our truth as women."

With these words Myra Glazer Schotz of the Beersheba Women's Health Collective opened the first national feminist conference, held in Israel May 1.

Women ranging in age from 20 to over 60, from cities, *kibbutzim* and *moshavim*, converged on Beersheba. They represented the "older" organizations such as the Israel Feminist Movement, but also quite a few new groups formed within the past half year, such as Women for Women which founded and runs the first shelter for battered wives in Israel, and The Second Sex publishing company which is dedicated to bringing important feminist literature to the Hebrew-speaking public.

The first group which reported to the participants was the Beersheba Women's Health Collective, the one-day conference's organizers. Formed mainly by Anglo-Saxons (people from English-speaking countries) who had spent two years together in a consciousness-raising group, the Collective concentrated on the women's health issue because it was closest to the women's personal experience.

On invitation from Soroka Hospital in Beersheba, three group members spent 24 hours in the wards and wrote a report sharply critical of the facilities and practices which they found. They also suggested concrete improvements, such as allowing husbands into labor wards and delivery rooms. At first the hospital was willing to work with the group in bringing about some of the recommended improvements—although ignoring several which the women felt were essential—but after the report was publicized, all cooperation ceased.

Summing up the group's accomplishments thus far, Irit Zmora told the gathering that it had started pre-natal classes, called attention to the importance of family planning and, perhaps most important, improved the attitudes of hospital nurses, midwives and doctors toward their patients. Although contact with the hospital has been renewed recently, some of the women feel that, rather than supply one institution with free labor, they should turn their energies in another direction, such as the opening of a women's center in Beersheba, while at the same time continuing in the health field.

Two former battered wives and a volunteer representing Women for Women, the shelter for battered wives in Haifa, gave an impressive account of their work. Barbara, the volunteer, explained that until recently the plight of the battered wife in Israel was seen as a personal rather than a social problem. Once the definition was changed, a Knesset committee was appointed to look into the matter.

Receiving information from the police and from WIZO (Women's International Zionist Organization), which runs Legal Advisory Bureaus throughout the country, they learned that between 30,000 and 50,000 Israeli women are physically abused by their husbands. Since its opening last November, 55 women and from 70 to 75 children have stayed at the shelter.

The speakers emphasized repeatedly that the shelter is only a temporary solution, a halfway house where a woman receives emergency aid in the form of a roof for herself and her child(ren) and a supportive environment while she sorts out her life. A woman lawyer provides free legal advice.

Lo (No)—Fighting Violence Against Women, has just opened a similar refuge in Herzliya. The shelter, called Assistance Center for Women, is staffed with the help of WIZO and has the cooperation of the Herzliyah municipality and the Ministry of Labor and Social affairs.

Dvora Friedman reported on the Rape Crisis Center, operating out of the Israel Feminist Movement, at 228 Dizengoff Street, Tel Aviv. The center was opened on February 1 and operates a 24-hour hot-line.

Another new group, The Lesbian Feminist Organization—also known as Irgun Alef (an acronym) was introduced at the conference. Dr. Amalia Bergman said that the Society for the Protection of Personal Rights (a gay rights organization) neglects the problem of sex discrimination, while the Israel Feminist Movement ignores discrimination on the basis of sexual preference. At the end of the brief talk, about 25 women stood up and identified themselves as lesbians.

The formation of a group of single mothers in Jerusalem was announced. This is the first time that single mothers are organizing in this country.

I spoke about The Women's Connection, a new group still in the process of registering with the Ministry of Interior as a non-profit organization. The purpose of our group is to publish a bi-lingual, Hebrew/English quarterly magazine called *"Sichat Ray'ot"* (Women friends' talk), which will bring information and news to Israeli women and will serve as a forum for exploring the realities of being a woman in Israel.

Former Knesset Member Marcia Freedman spoke about still another new group, *"Kol Ha-Isha"* (The Woman's Voice) which distributes feminist literature, posters and T-shirts in Hebrew and English.

The cumulative effect of reports from the various groups made quite an impression on me, as did the excellent organization of the conference and its friendly and open atmosphere. I returned to Jerusalem feeling that I had witnessed the dawn of a new phase in Israeli feminism, an awareness that, in addition to development of theory, concrete services such as shelters and hotlines must be offered women if they are to question their circumstances and try to improve them.

—Tamar Kaufman

Following two years' effort by the Israel Association of Social Workers, the Knesset (Israeli parliament) enacted a law this past March requiring the police to call women social workers to the police station to help rape victims and battered wives.

The law follows increasing concern among Israeli social workers and feminists about the Israeli police's demeaning treatment of rape victims.

The Israel Feminist Movement has a rape crisis center at 228 Dizengoff St., Tel Aviv (phone 220420).

Exemptions Eased For Religious Women in Israeli Army

A new amendment to Israel's 1949 law on army service enables a woman to obtain an exemption simply by declaring before a

igious or civil judge that she observes sshrut (the Jewish dietary laws) and the tbbath. If a young woman cannot in good tth make such a declaration, but still objects serving on religious grounds, she must pply to a deferment committee. The new rmulation also permits girls who satisfy a oard that they live with their Orthodox rents, even if they are not personally servant, to avoid conscription.

In the past, a woman seeking such an emption was required to appear before a ecial board of examiners which interviewed r extensively in order to ascertain the extent her religious observance.

The amendment was passed by the Knes-t after midnight on Wednesday, July 19, a vote of 54 to 45, at the conclusion of ne of the longest sessions in the Israeli arliament's history and after months of ated debate in the Knesset, the Israeli press, nd numerous other circles.

Female high school students in Israel earheaded the campaign against the amend-ent. The campaign's leaders, Rakefet Katz nd Efrat Barzilai, along with Tali Weiss and ah Glicksman, all attend the Hebrew Uni-rsity High School in Jerusalem and are 17 ars old. Three of the four have mothers ho served in a branch of the Israeli armed rces. Within one week in July, the Jerusalem roup was able to obtain 264 signatures on a tter of protest which they circulated among 1th and 12th grade students in four Jerusalem igh schools and later addressed to Defense linister Ezer Weizmann. In the next few eeks, they communicated their message to chools throughout the country and organ-ized an impressive demonstration in front of the Knesset, in which students from 30 high schools participated, to advocate the defeat of the amendment.

Simultaneously, another group of 12th graders based in Ramat Gan circulated anti-amendment petitions and participated in a demonstration against it in July at Kikar Malchei Yisrael in Tel Aviv.

The four leaders of the Jerusalem high school girls' movement felt that the law exempting religious women from army service discriminates against the great majority of young Israeli women who are prepared to serve their country despite the difficulties of military life. They maintained that those women who have not served in the army have a definite advantage, in terms of education and employment, over their counterparts who must enter the universities and job market two years later. Katz, referring to the fact that some 30 per cent of Israeli women are expected to receive exemptions under the new law said, "Army service is both a right and a duty. And it must apply to everyone, not only to 70 per cent of the girls."

The women are convinced that the new amendment will encourage increasing numbers of Israeli women to shirk their civic responsibilities in favor of personal interests, something that would prove disastrous to both the position of women in Israel and the military strength of the nation as a whole. Said Barzilai, "The government is doing permanent damage to all the women in the community, and it is imperiling the security of the state."

Although the leaders of the Jerusalem high school group do not necessarily view their protest as a question of women's liberation and have refused assistance from the organized Israel Feminist Movement, the issue is nevertheless an important one for Israeli feminists. Joanne Yaron, Coordinator of the Public Relations Committee for the Tel Aviv Section of the Israel Feminist Movement, praised the work of the high school girls. In an interview with the Jewish Telegraphic Agency during her recent trip to New York City, Yaron declared, in connection with this issue, that Israeli women are entitled to both equal rights and equal burdens.

—Reena Sigman Friedman

he new Israeli law granting automatic exemptions from Army service to women laiming to be religious further whittles own the role of women in the defense of he country, and led to women's protests.

Feminism No Burning Issue For Jewish Students

[Editor's note: The following report from the North American Jewish Students Network convention last winter in Toronto is strictly an assessment of how important Jewish feminism is for the students from throughout the United States and Canada who attended the convention. It is not a report on the major developments that occurred there.]

TORONTO—I talked with many delegates of both sexes to try to gauge the importance of Jewish feminism for Jewish students today. The results were quite discouraging. Many women appeared to be unconcerned about the status quo or unwilling to do more than utter a vague protest. They seemed to see Jewish feminism as an issue which did not interest them rather than as a way of thinking. Men often wanted to refer me to their female colleagues, seeing Jewish feminism as a "woman's issue." Some people had never heard of Jewish feminism.

Rachel Adler, who conducted a study session on I.B. Singer's story "Yentl," felt that those previously involved in Jewish feminist activities are still involved, but the waves of feeling present a few years ago no longer seem to exist. The problem is that we do not seem to be attracting newcomers.

Of the five sets of workshops, four included a session relating specifically to Jewish feminism; unfortunately the one entitled "Jewish Feminism" was canceled when an entire set of workshops had to be omitted. In terms of resource people, it was encouraging that women who had feminist backgrounds were leading seminars on a variety of issues (i.e., religious expression, student activism); however, the ratio of male to female workshop leaders was 2:1.

—Isabella Meltz

The Mattel Toy Company rejected a request by the American Jewish Congress to halt production and distribution in West Germany of model Stuka dive bombers and other swastika-emblazoned "toys."

The model planes are manufactured by Monogram, a subsidiary of Mattel in Los Angeles. Model planes with swastikas are also made by Airfix, a division of Ava International, Inc., in Waco, TX.

(Contd. on Page 44)

A Jewish Women's Community-Behind Bars

by Susan Weidman Schneider

The rabbi who took us there said that the Jewish men prisoners across the road had been incredulous. "What are nice Jewish girls doing in a place like that?"

The place is the Bedford Hills Correctional Facility, the only state prison for women in New York.

The Jewish women *are* nice.

And what they're doing there is time.

Four of the seven Jewish women at Bedford (out of a prison population of 450) are serving sentences as first-time offenders under Governor Nelson A. Rockefeller's Draconian 1973 drug laws. These laws stipulate that anyone convicted of selling illicit drugs, or possessing them with intent to sell, *must be given a life sentence*, even first offenders. Prison sentences stipulate minimum and maximum terms the prisoner must serve before being paroled. Under these drug laws, minimums are stiff sentences of six, seven, 15 and 25 years.

What these laws mean is that a first offender has to serve at least the minimum segment of the life sentence before being eligible for parole, or even home visits. If the prisoner is released after the minimum sentence has been served (this depends on the judgement of the Parole Board), she still must remain on parole *for the rest of her life.* (By contrast, under Federal law, similar offenses are punishable by imprisonment *or* probation *or* a fine.)

The four Jewish women in Bedford on drug charges are there because of an involvement with cocaine. Of the other three, one is in on a homicide charge, another for conspiracy to commit murder and a third for fraud (passing a bad $500 check).

Almost all the Jewish women we met expressed their Jewish identity openly, and claimed to feel a sense of kinship with one another that helps to make their time in prison a bit more bearable. They see themselves as a double minority in the prison: white and non-Christian. As Jews, they face almost certain anti-Semitism from many other prisoners, which at its mildest takes the form of gross misinformation about Jews and Judaism. They must also cope with being seen as an elite and moneyed white group by the majority of the prisoners, who are black. Anti-Semitism in another form.

Even in this prison, there's a Jewish women's community. Although only two of the women live on the same floor, they can all meet (as many of them as want to) as a craft/discussion group one morning a week. Three women from the Bet Torah Congregation in neighboring Mt. Kisco provide materials and instruction for the crafts program (the prisoners' own choice of activity—probably selected, as Judy Goldberg, one of the volunteers, suggests, because it gives the women a chance to talk while working with their hands). The motivating force behind the involvement of the local women was Judy Proietti, who has been active in various volunteer programs at Bedford for the past seven years and knows the long-term prisoners well.

At the same time as the women meet as a group, individual residents are free to meet with the Jewish chaplain, Rabbi Ya'acov Rone of Bet Torah, for private conversations or counselling. Rabbi Rone also goes to Bedford to help celebrate most Jewish holidays. He is not there for Shabbat, but makes candles available for those who want to come into the prison chaplain's office on Friday afternoons to light them. He also provides memorial candles. The cantor from Bet Torah now goes to Bedford to hold a weekly evening discussion on Jewish traditions.

According to the rabbi, there was no regular programming for Jewish women prisoners until three or four years ago. At that time Jewish women at Bedford complained to the previous Jewish chaplain that there were visits and programs organized by Baptists, Catholics and even Sunni Muslims, but nothing for the Jews beyond token services on major holidays. Now, Rabbi Rone reports, the women do not feel so utterly abandoned by the Jewish community.

Our talks with the Jewish women at Bedford took place over a two-month period late in the spring of 1978, when Marilynne Herbert, our photographer, and I visited Bedford under the aegis of Rabbi Rone.

For two outsiders, just entering the prison was a shock: barbed-wire atop high cyclone fences, double gates, and corridors which seal you in between locked doors as you pass from one area to another. Prison officials would not permit tape recorders. On our third and last visit, Chaplain Baker, the prison chaplain under whose jurisdiction Rabbi Rone works, forbade even cameras.

We were never permitted to visit with the prisoners in their living quarters, but their descriptions were vivid: each woman has her own small room with a bed, a locker box, a small nightstand with three drawers, hooks on the wall, a toilet and a cold water sink. The door to each room has

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Susan Weidman Schneider is Executive Editor of LILITH.

ndow in it, so that the women can be served at all times, except for the 15-nute periods when they are permitted to aw the curtain on the inside of the ndow for privacy.

Contrary to the image I'd had from cell-ock movies, the women prisoners' garb as similar to civilian clothing, and some the women wore their own clothes. ch prisoner is issued up to six blouses at time from prison supplies, plus trousers d other garments. At one of our meetings th the women, almost all of them were earing prison-issue light-blue corduroy ousers. No garment may be lined, to pre-nt items from being smuggled in or out. ackages of clothing from the outside are rmitted, if the clothing conforms to prison gulations and the packages do not exceed o per month.

Nail polish, lipstick and other toiletries n be purchased at the commissary, along ith tuna fish at a dollar a can and other ckaged foodstuffs. The women are al-wed to spend up to $45 in prison chits ery two weeks (prisoners may carry no sh), but with income from prison jobs nging from 25¢ to $1.15 *per day*, those ith supportive friends and family on the tside are obviously better off than those omen with no outside funds available.

The case of Karen Ramos, 36, epitomizes ore than any other the cruelty of the drug ws of New York State.

A Brooklyn-born divorced mother of vo, Karen Ramos had been living with a an with whom she'd worked in New ork City's garment district. "He didn't esent himself as being involved in any ady deals," she says. He twice called her the phone when they were living together and asked her to bring him sealed envelopes of "textile samples" he had left at home. Both times she did, and was photographed by narcotics agents as she handed them to him. The envelopes contained cocaine.

When charged, the man, a Bolivian citizen, jumped bail and fled the country; from press accounts, it seems that no major attempt was made to trace him. Karen, whose claims of ignorance about the envelopes' contents were never refuted at her trial, is serving the second year of a 15-years-to-life sentence.

Karen's judge, Judge Shirley Levittan, took one year to sentence Karen, undoubtedly because she recognized the miscarriage of justice inherent in a sentencing provision (that is, a mandatory life maximum) intended for major drug traffickers yet used indiscriminately to imprison minimal first offenders as well. Judge Levittan in fact protested the mandatory heavy sentence, and said at the time, according to Karen, that had the state law given her any choice, she would have put Karen on parole at most, or declared her "time served." But "under the present law," Karen said, "your background can't be considered—*nothing* can."

Karen Ramos's manner is utterly convincing, with none of the bravado that quite understandably colors some of the other prisoners' statements. It seems that everyone who comes into contact with her is impressed, and respects her. Her interactions in the Jewish women's group show remarkable reason, tolerance, reserve, modesty. (She also appears to have the best chance of clemency or early parole.)

Karen's life was threatened in prison because she witnessed a fight between two prisoners. The message from one of the fighters was: "Your throat will be slit." Karen continued:

"We are subjected to all kinds of psychopathic behavior. Violent and non-violent criminals are all together, and you don't know if someone is sane or insane. About 75% of the women here need psychiatric help. The prison is a mental institution." (This statement was echoed by all the other prisoners in the room.) "Women in their twenties and thirties are acting 10 or 12. There are many retarded women here, and many who need help desperately and get none.

"I've never seen so many violent reactions as I have since being here. I've never related that way or seen people who have to react that way—people who cannot have verbal arguments. At home you can walk away from someone who's in a bad mood on the job. You can't do that here. There are one or two people you talk to; you try not to speak to too many people. You don't let your feelings out—it's too risky." Karen continued:

"There's tremendous culture shock in coming to a new community. We have to live with people we didn't know about before. I've known blacks on the outside, but never in such numbers. I feel I've learned what they're like. When blacks begin to talk to me about slavery and white oppression, I've tried to explain my position as a Jew. I consider Jews oppressed people."

Karen works in the law library at Bedford, and was instrumental in setting up CALD, the Committee Against Life for Drugs (*see box*). She intends to make law reform her career both in the prison and when she gets out. "This is my life," she said.

Photographs by Marilynne Herbert

"Before, I could only describe myself as a typical middle-class Jewish woman and mother," she said. "I'd had no dealings with the criminal justice system. I used to be delighted to read in the papers when justice was served and criminals were put behind bars—they were off the streets and not around to hurt my children. Now my work is to change the criminal justice system—I've seen the injustices."

Madeline Tunic Pinetta is 36 years old, articulate, intelligent, trim. Her dark hair is cropped short and she wears her makeup simply. (The courage it must take, after seven years in prison and facing another 18, to get up in the morning, look in the mirror, *and put on makeup.*) She was born in the United States, to parents of Sephardic descent, and wears a small gold Magen David on a chain around her neck despite prison regulations that stipulate that religious jewelry be concealed under a shirt.

Madeline has served "almost eight years in this institution for something I have not done." Since 1970 she has been serving a 25-years-to-life sentence as a first offender accused of "owning and selling" cocaine. According to Madeline, she needed money in an emergency, and was offered $2000 for the use of her house in a cocaine sale. "I pleaded innocent. I was a facilitator, but they didn't charge me with that. I couldn't say anything in court to save myself."

Apparently, had Madeline plea-bargained and confessed to some part of the original charge (which she says was false), she might have received a substantially lighter sentence. "I have an affidavit from the Federal government saying that I was *not* an owner, but after seven years they're not going to say they were wrong," she said. Like some of the other prisoners, Madeline has suffered from being ignorant of the system, naive about how to obtain adequate legal counsel which might have protected her from the horrors of drug legislation which permits no mercy and no intervention, even by a sympathetic judge.

Fluent in Spanish, Madeline had worked in Federal and state courts as an interpreter. She has a MA degree in Fine Arts, and has spent some of her time in prison painting. (We were refused permission by the prison guards to photograph a large oil of hers that hangs in the entrance to the visitors' hall—it's entitled "The Bottomless Pit," but the title card has been removed.)

Like Jews generally in our culture, Madeline and the other women are fairly well educated, which means that the high-school equivalency or trade-school courses at the prison are of no use to them, and intellectual diversion is, to say the least, scant.

Madeline knows she's intelligent, and she's trapped by this knowledge. "They couldn't improve my mind here, so they gave me a job interpreting," she said. "There's cooking class or arts and crafts—we're back to domestics. You become a

"Marge"

Madeline Pinetta

Shari

Kathleen Kaufman

egetable." She added:

"There's unstated anti-Semitism. And ve're a double minority—*white* and *Jewish.* We're so used to taking it that we don't go off at the remarks. We're a stronger type. Maybe it's because of our background, or stories we've heard as kids."

According to one of the women who has been doing volunteer work with the Jewish prisoners, Madeline has been so depressed lately that she has even given up painting. She has been denied several appeals on her case and cannot seek clemency from the Governor until all court avenues have been explored.

"I deserve another chance because I never took a life," said Madeline. She and the other women point to the discrepancy in sentencing between drug-related crimes and crimes such as homicides. Murderers may get "zip three" (a one-to-three-year sentence) and leave on parole in 18 months. While the women sentenced on drug charges may be in prison for much of the rest of their lives, a woman who killed her five-year-old daughter for wetting her bed was given a zero-to-five-year sentence and served only 26 months before being released.

"You want parole to go out into the world to rejoin something," said Madeline. "When I go to the Parole Board in 17 years, what have I got to go back to?

"There's no open door for the long-termers to survive *mentally.* Now I'm buried alive."

Sexual deprivation is one of the prison-related problems Madeline spoke about. "I need sex, I need to be wanted, I need love. I'm no nun, I have three children. So you look for something close to it—this place is breeding homosexuality. It is called 'D.G.,' a degenerate act. How do you survive? Paint? Every book you pick up has sex in it and there's no furlough to relieve these anxieties."

Another painful anxiety shared by women prisoners is what to do about their children on the outside. When Madeline was first imprisoned, her baby was two months old, her daughter one year old and her son four. Her children have been cared for by her mother ("my husband split").

Her daughter just had a Bat Mitzvah—on the outside, of course, and without Madeline present, since no home visits are permitted until the minimum sentence has been served. In Madeline's case, it will be another 17 years before she is permitted furlough or home visits or work leave, unless there is some radical and retroactive change in the law under which she was sentenced. According to one of the volunteers, Madeline has not even wanted her children to see her in prison for the past year or two. Karen, on the other hand, is visited nearly every week by her sons, now 13 and 15. They are now living with their father, Karen's ex-husband.

Another mother is Arlene Dean, 22, of Monticello, New York, a first-time drug offender in prison for "criminal sale of a controlled substance, third degree: cocaine." She said:

"About two months after my arrest, and before my trial, I found out I was pregnant. Until the day of my sentencing I didn't know what I'd do with my child. My parents are taking care of the baby now, but they also have the two children of my dead sister to look after."

Arlene was very careful to make sure that we had noted her charge accurately. Her involvement with the drug trade came, she said, through her husband, a carpenter, who was arrested in a "small" sale of cocaine. Arlene was arrested as an accomplice to the sale.

Because she has an arthritic disease, Arlene said, she ended up with a reduced sentence of 19 months, and she should be out on parole by the time this article is in print. In prison, she has been active in CALD, in the inmate liaison and human rights committees, and wants to set up a pilot drug-abuse program for teenagers in conjunction with her rabbi in Monticello when she gets out.

Another prisoner, 57-year-old Marge (not her real name), told us proudly about having had her family at the Passover Seder at Bedford. She said that when her granddaughter was rewarded for having found the *afikomon* (hidden piece of *matzah*), she insisted that the girl give some of her prizes to the other children present. "You've got to share these things."

Marge's self-image as a mother figure is still strong. She said, "I won't change my

position just because I'm in prison. Money has never been an objective to me. A woman offered me a pack of cigarettes in trade for a can of tuna fish. 'I'm hungry,' she said. I told her to keep the cigarettes. I'll tell you—I felt better about it that she was hungry and I'd helped her."

When I first met Marge, I took her to be the rabbi's secretary or a civilian employee of some sort. She was sitting in the rabbi's tiny office in the building housing the chaplain's headquarters (ominously marked "medical offices" from some previous tenant, with enough overtones of Auschwitz to make one shudder).

Marge's hair was dyed blond, and she was wearing enormous, fashionable eyeglasses and lipliner with ruby red lipstick to match her long, lacquered nails. She was smoking a cigarette, and in her powder-blue pantsuit and print silk scarf she looked like somebody's aunt visiting from the suburbs.

Wrong. Marge has served four years on a 15-years-to-life sentence for selling cocaine.

Like some of the other women we spoke to, Marge is reaching out for an emotional connection to her world. She corrects her friends' opinions, criticizes the guards when she dares, and mothers the newer and the younger prisoners.

Marge spoke about how the women on her floor—an honor floor with a certain amount of leniency—look out for one another. She's on that floor because she plays by the rules, like the one the new supervisor, a woman, has instituted at Bedford: a 6:30 A.M. "count," when each resident must be awake and standing outside the door of her room while all bodies are accounted for.

The lack of privacy, which amounts to a fairly constant invasion, is one of the first things a prisoner must learn to deal with. Shari, 25, a fragile-looking woman with a kerchief on her hair, was convicted of conspiracy to commit murder (and has since been released on parole after serving 15 months). Shari was apparently so terrified by the atmosphere on the prison floor that for 10 months of her time at Bedford she managed to stay on the hospital ward. Her description of women there deliberately cutting themselves up makes the hospital atmosphere sound at least as pathogenic as in the prison itself.

"I was not too street-wise before coming here," said Shari. "I had bad experienc Many people in prison are holding b terrible tension. Kindness is taken weakness. It leaves you open for ver harassment. You give someone cigaret once, and if you don't give again the resentment."

The most poignant discussion ab prison's inescapably intrusive nature ca from Karen. She calmly but forcefu disagreed with Madeline's advocacy of return of male guards to the living floo (There have since been demonstratio within Bedford and by sympathetic su porters outside the prison gates demandi the removal of these male guards.) Ma line's opinion was that when tempers w high in the women's prison—which i medium-to-maximum security institution the women guards were not capable preventing violence and protecting t prisoners from one another. Karen's buttal:

"I'd rather have a woman see me u the toilet through the window in my do than a man. And what if you want to sle scantily clad in the summer, when t rooms are very hot? I don't want a stran man looking in at me. I'm a modest person a very modest person—and I've had enou just having women look at me. All m dignity has been stripped here already."

There is total agreement among t women on the problems they face in milieu overwhelmingly black and Chr tian.

"If you're a Jew in jail, you're treat worse—by the guards and by the prisone They think that if you're Jewish you mu have money, and you must think you better. But it's not like that." The speak

> The New York Board of Rabbis, which is the "endorsing agency" for Jewish chaplains in the Federal and state prison systems, will try to help women around the country locate Jewish women prisoners, if local Jewish federations cannot provide information. Write to:
>
> **Rabbi Allen Kaplan**
> **New York Board of Rabbis**
> **10 East 73 St.**
> **New York NY 10021**
>
> Rabbi Kaplan has also expressed an interest in finding women rabbis to serve Jewish women prisoners, but says that at this time the few women rabbis haven't time to serve in the part-time chaplaincy program. He also stated that a proposed new regulation pending in New York City, whereby minority groups would be served by chaplains of their own backgrounds, would draw more women rabbis into service.

Bedford's Jewish chaplain, rabbi Ya'acov Rone with "Marge."

Patricia Silverstein, 28, who is serving
n to 22 years on a homicide conviction.
i met her only on our last visit to
cord, because she had been in "seg"
egation—being locked into one's room)
32 days for disobeying a direct order
having a fight with an officer.
Another Jewish woman, educated on

No prisoner can receive mail or
alls or visits from the outside unless
ne name of the sender, caller or visitor
as appeared on the prisoner's "writers
st," submitted to prison authorities
hen the prisoner was first incarcer-
ted. A real "Catch-22" situation
nsues: it is impossible to contact a
risoner to ask her to put your name
n her writers list because, since your
ame is not *already* on her writers list,
our letter will be returned to you)or
our phone call refused, or your
equest for admission to the prison re-
ected . For those on a prisoner's list,
isiting hours are 9-3:30 each day.

To send letters to any of the Jewish
vomen at Bedford, put the addressed
nvelope into a second envelope and
end to:
udy Proietti
/o Congretation Bet Torah
0 Smith Avenue
Mount Kisco NY 10549

e continents, asked that we not mention
background in describing her. "You
w—the Patty Hearst syndrome. Don't
about my background because the
e sophisticated you are in prison, the
e they say, 'she deserves it'."
The Jewish women at Bedford feel that
have had to struggle even to get
quate Jewish programs at the prison.
d Marge, "I didn't know there were
ish services at first. Memos didn't reach
Jewish residents. The administration
perates with sending them, but the
cers intercept them. Sometimes word
sn't reach the women until half an hour
re an event, when they're supposed to
old two days in advance." (There are
er problems with programs, too. The
on's seder this year was held ten days
dvance of the holiday, to fit the schedule
he rabbi and the volunteers from his
agogue, not the needs of the prisoners.)
Some prisoners are told by others when
enter to sign up as being Jewish,
ause the rumor is that the Jewish
oners have better activities. Many non-
s came to Jewish events because it was
ay of getting out of assignments.
Madeline reported that four years ago,
hen I wanted to attend the Hispanic
ival—I speak fluent Spanish and I'm
hardic—they wouldn't let me, 'because
's Jewish'.

"Gentiles would come to services and ask, 'Why did the Jews kill Jesus Christ?' And the rabbi would have to take time to explain that Jesus *was* a Jew. I went to the prison chaplain and said that the Jewish women would not go to services under these conditions. The rabbi ended up a few years ago running services for gentiles." Now the majority of women attending Jewish activities are Jewish.

Kathleen Kaufman, 24, who is serving time for fraud, reported another instance of anti-Semitism: a letter she received from the court handling her case arrived with the words "dirty guinea Jew" scrawled on it. All mail coming into the prison is opened before it reaches the women, so there is no way of proving who added the words, or when they were added, but from Kathleen's emotional recounting of her shock on seeing them it's clear that she saw them as clearly threatening and anti-Semitic.

Arlene reported that while she had not experienced any assaultive remarks, "there were jokes about my being Jewish." She said she couldn't watch the "Holocaust" series on television last April "because I'm the only Jewish woman on my floor. There's only one set on each floor, and a group of regulars controls it. They'd say things if I asked to watch, and I'd get mad, and it wasn't worth the conflict."

Madeline said, "The blacks I talked to were shocked by the Holocaust film." Marge added, "*Officers* told me they never knew the Holocaust happened."

Marge continued, "Take every thing the blacks protest about on the outside, and it's true of Jews on the inside here. *We're* the oppressed minority."

Our leave-taking was particularly hard after this conversation, our last with the Jewish women's group. A female guard showed us out of the chaplains' building, unlocking the door to let us out and locking the women in again after we'd stepped through the door.

In our last conversation, Madeline said, "When you leave, I've got my Jewish sisters here. Period." ☰

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Please help us make free subscriptions to LILITH available to Jewish women in prisons and mental institutions. Send a check today to LILITH, earmarking it "for prison subs," and mail it to Room 1328, 250 West 57 St., New York NY 10019. Send whatever you can; each $8 will buy a one-year subscription.

Committee Against Life for Drugs (CALD)

The Committee is made up of a group of women in Bedford Hills prison who have been given life sentences on drug charges, despite the fact that all are first offenders.

CALD, whose active members include Jewish women interviewed for this article, seeks support from all those interested in reforming New York State's drug laws and helping to seek clemency for those already serving time. CALD has drawn up a list of proposed amendments to the state's cruel and inequitable drug laws and is trying to raise funds to launch a media campaign this fall.

CALD has the support of some politicians (including one who was among those responsible for passing the original legislation and who now sees it as unjust and ineffective), journalists, and the Westchester County Human Rights Committee. It holds open meetings one evening a week at Bedford for interested members of the Westchester community.

To attend a meeting, or for information, including a description of the laws, the proposed changes, and a list of CALD's supporters, write:

Committee Against Life for Drugs
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Bedford Hills, NY 10507

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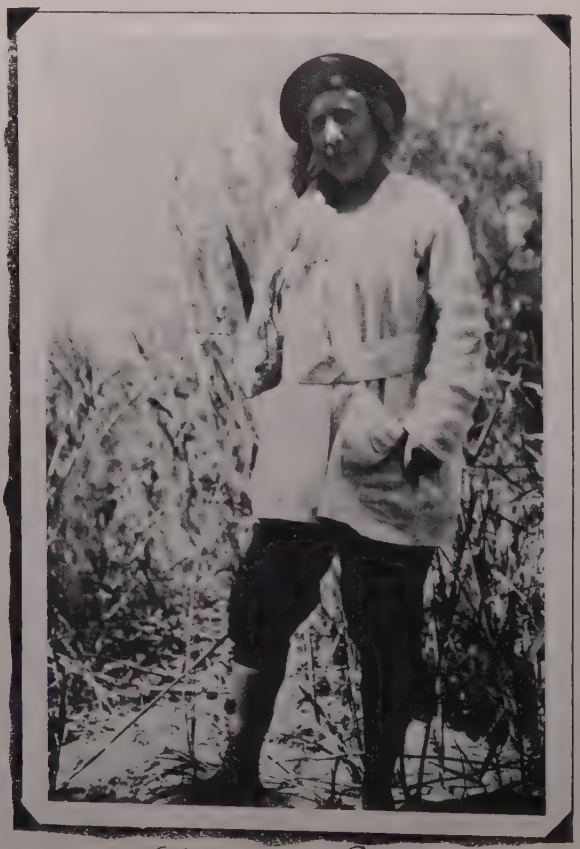

1921- Henriette Szold

The Volunteer Organizations: Vanguard or Rear Guard?

by Paula Hyman

Jewish women's organizations were not always out of touch with the needs of their members. When they were founded, at the end of the nineteenth century and the beginning of the twentieth, they offered middle-class women an important opportunity to leave the confines of the home and engage in socially useful activity which was also of great value to the entire Jewish community. Paid employment was out of the question for middle-class married women, and serious volunteer work constituted an assault on the concept of the refined and helpless Victorian lady.

Like general women's organizations of the time, the National Council of Jewish Women, Hadassah, and the networks of synagogue Sisterhoods relied on the concept of social housekeeping to legitimize—and mask—what was in fact a radical redefinition of appropriate behavior for women. (If women belonged in the home and had developed a special and inborn talent for housekeeping, what was the larger society except the home writ large?) Women could thus bring their skills and moral sensibilities to the pressing social problems of their time. As Sadie American, the most outspoken (and only paid) officer of the National Council of Jewish Women declared in 1896:

> *We do claim that for a woman to give in words and publicly of ... the wisdom of her experience to make life fuller and better for others, is quite as womanly as to sing operatic arias ... to execute sonatas... or to imitate poor actresses—all of which meet with general approval.*

These attitudes did not make the Jewish women's organizations into hotbeds of feminism. The major organizations, for example, regularly refused to pledge their support in the fight for female suffrage. But they were feminist in a larger sense, in that they enhanced the self-worth of women and worked on their behalf.

1910, Sadie American

First and foremost, Jewish women's organizations staked a claim to articulating and meeting the special needs of women clients. It was the National Council of Jewish Women which first established an extensive immigrant aid network tailored to the conditions of immigrant women traveling alone or with children, largely because it felt that male-dominated Jewish institutions ignored that group. The Council arranged for the first Yiddish-speaking female worker to meet incoming women at Ellis Island and find lodgings for girls with no relatives to receive them. In pre-state Israel, it was Hadassah which addressed itself to the health problems of women and children.

While the organized Jewish community as a whole would have been happy to bury the issue of white slavery simply by denying Jewish involvement, Jewish women's organizations—Council in the U.S. and the Jüdischer Frauenbund in Germany—treated it as a major social problem. Moreover, they profferred sympathetic aid to the victims—both actual and potential—of the traffic in women.

The Jewish women's organizations not only served an otherwise ignored constituency, they also raised the status of their own members. In a period when male leaders in the Jewish community routinely denigrated the capacity of women for leadership, these organizations asserted their right to communal recognition and to pride in their own accomplishments in the field of social welfare and philanthropy. Women leaders continually battled the prejudices of male Jewish leaders in the Baron de Hirsch Fund, the Jewish Welfare Board and the Joint Distribution Committee who were reluctant to share power with women and who expressed doubts as to the ability of women to manage funds.

Gradually the women achieved grudging

(Contd. on Page 22)

Paula Hyman is an Assistant Professor of Jewish History at Columbia University and a member of Ezrat Nashim.

Pearl Water* on National Council of Jewish Women

I joined the National Council of Jewish Women at 19, when I got married, after World War II. My mother was an active member. It was the most "youthful" of the Jewish women's organizations (something I question today). I had a B.A. in Education but I never contemplated ever really using my training. It came in handy, however, about 20 years ago, when I was divorced and the mother of two little children. I reactivated my membership in Council when I remarried 15 years ago, while I continued to work part time.

After over 31 years as a member, local officer, national board member, active worker in the legislative-lobbying branch, committee chairperson (many times over), low positions and high positions, I decided last fall to be a simple, inactive, ordinary dues-paying member.

I did this because the women's movement, my own consciousness raising, my involvement in feminist organizations, and my work in women's studies had heightened my awareness of the lack of real attitudinal changes within the membership in relation to the women's movement and to themselves.

The Council's policy of working as Jewish women for the general improvement of society on the national and international levels is a valid one. It makes sense. As Jews, Council women are using the basic beliefs of their religion in carrying out their program. Religion is integrated into their actions. They use what they are; their inherited values to do their work. Council understands that the needs of the larger society are also the needs of Jews. But—and it is indeed a big but—when it comes to *women*, the situation becomes less organic. I do not feel Council women are really committed to their own sex. Council is very involved with women's issues, but this isn't a personal involvement, for the organization's women *as women*. The fact of their being women seems less a part of them as a group than does being Jewish; the two should at least be considered equal in importance. In my opinion, Council has not yet understood that the needs of women and the needs of the larger society are also one. All this is especially disturbing given the fact that Council was founded because of sexism [see article by Paula Hyman].

Council's commitment to ERA—the number one priority in women's issues—shows the thinness of the veneer in relation to this key issue. Early in 1977, a memo arrived from the President rescinding an earlier one that had urged us to threaten to withdraw the Mid-Atlantic conference from Virginia (an unratified state). The new memo said that the commitment to work for ratification was still tremendously important, but changing the site of the convention would not be feasible. (At the end of January, 1977, ERA was defeated in Virginia, by one vote. At the Convention held in March 1977, Council adopted a resolution boycotting unratified states "except (for) those Conventions already scheduled which cannot be relocated without undue hardship...")

A deep commitment to women would have meant following through on the economic sanctions against Virginia because of ERA. How would Council feel if Virginia were violating the rights of Jews for equality under the law?

Council has not dealt with the philosophical, historical, sociological and economic underpinnings of what sexism is and what its effect is on society. On Jewish society. It is an organization of predominantly married middle-class Jewish women. Much of the members' identities are still tied up with their husbands' economic status. Or with economic status. You really have to have money in order to give your time away for free and to give more money. In fact, the higher you rise within the organizational system, the more money you are expected to give, through a special fund created for this purpose. Council needs to research, study and analyze the history of womankind, of American women and American Jewish women, to examine old and new assumptions, and educate their membership. Their study could be a model for other Jewish and secular organizations.

Herewith, some questions (in no special order) to look into:

Why do some workers get paid and some not get paid?

What do we mean by "professional," paid or volunteer?

What should be the relationship between the paid person and the unpaid one?

What is considered work that requires a salary, work that doesn't require a salary; why, and who decides?

Should charitable organizations have paid personnel at all?

Why do the "unpaid" pay the "paid"? What are the philosophical and economic reasons for this system?

Is it valid for volunteers without the correct credentials to do jobs they wouldn't be qualified for in the paid work force?

Are volunteers depriving others of paying jobs—highly educated persons with expensive advanced degrees or less educated persons who with a little training could do the same job?

Does volunteering as it now functions create counterproductive results for Council's total program—including such programs as the Job Corps, Day Care, Juvenile Justice?

Since volunteer experience is now often used on résumés and is counted as work experience, shouldn't Council volunteers have first crack at paying jobs in the organization?

Is the structure of the organization itself counterproductive to its program?

Is the structure in the male image? If so, is that a good or a bad thing?

What does Council think feminism is?

How does feminism affect our daughters? Our sons?

Are there new ways for a Jewish woman to identify herself?

Has the Council membership considered women as a class?

Is Council dealing with the division of women by economic status and its sexist implications?

Does the organization's married, middle-class (and up) membership profile affect decisions about programs and commitment? Does this profile narrow its vision with respect to women?

Should Council have as a priority "consciousness raising"?

These are just a bare minimum of the questions that should be asked; many are obviously overlapping.

(In 1977, the National Board selected Voluntarism as its number one priority for the ensuing two-year period, and a National Task Force was created to follow through. Council developed a Personal Career Portfolio to help the volunteer "validate what skills she's attained through her NCJW work." What the author had in mind, on the other hand, was a throrough-going study of the nature and practice of volunteerism and its relationship to feminism. —Ed.)

The answers from such an in-depth study would lead to a clarification of the meaning of "women's issues." So, for example, when the issue of "aging" is discussed, it could be seen as primarily a woman's issue because more women live to old age than men, more women arrive at that point in life without money or the means to get money than men, and because sexist society is partly responsible. Council's women's issues program needs this foundation.

Council has always researched and studied in depth. Solid education has always been a basis for its actions. Why not study women—themselves?

*pseudonym

Betty Lieberman on Hadassah

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Metropolitan Opera Star,
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a movement of nation-builders.

With more women less enthusiastic about volunteerism, Hadassah's program is apparently not sufficiently compelling to attract the large numbers the organization seeks. This New York subway ad is an apparent attempt to create a new image for Hadassah by associating it with a glamorous star. But few of the organization's members are career women like her.

I am 49 years old, the mother of three ughters ages 25, 22 and 12. For the past years, I have been an active member of dassah. I have served in almost every pacity on the group and chapter level, ving been both a group president and lwaukee Chapter President. I have held ny regional chairmanships including or-nization vice-president.

I love Hadassah. To me, it has always en the perfect blend of ideology and ion—the opportunity to connect with idea of Israel as the central point of vish life, and to help other Jews. It is nificant in my life as an American Jewish man and it affects life in Israel.

I am concerned about Hadassah's future. nile Hadassah continues to grow national-in both membership and amounts of ney raised, in Milwaukee there's been significant change in the number of mbers in the last ten years. We raise re money each year, but do not keep up th inflation, so that the actual spending wer we provide is probably less that it s ten years ago.

In addition, we find that we have fewer men willing to become involved and do work than ever before. Fewer women end meetings and events. Top leadership the chapter is still available, but the ups are becoming weaker as we have re passive members and as previous tential leadership looks for other sources satisfaction and personal growth.

What does our membership look like lay?

• Older women who feel strongly about ael, want passive education as well as a ce to spend time and socialize, but no ger will take responsibility or work;

• Active involved leadership—small in mbers but very dedicated—middle aged;

• Younger and middle-aged women looking for fulfillment elsewhere, i.e., careers or returning to school—not necessarily because they are uncommitted to Jewish causes but because "organization work is not enough for them";

• Younger, traditional women—passive, interested in entertainment and social activities—perhaps not yet ready for deep involvement.

A few years ago, when my older daughters went to college, I systematically reviewed and evaluated my life, my accomplishments and goals, and my future. I decided that since Jews, Israel and women were my major concerns and that since I had already established credibility in the voluntary sector, this was where I could personally make the greatest impact and find the greatest personal fulfillment.

Because I had more time to devote and had decided to become a career volunteer, I began to expand my activities into other parts of the Jewish community. I spearheaded a drive to include more women in the decision-making process both in the local Federation and in local Jewish agencies. This year, I am Women's Division President and our board designed and offered a unique skills seminar for women in positions of community leadership. I also headed a committee in the Jewish Family and Children's Service which, through persistence and education as to the need, caused a Jewish Day Care Center to open on September 1, 1977.

However, in Hadassah, where I have worked in leadership capacities for 27 years, I can say without hesitation that I have never influenced a decision made by national Hadassah. It does not make me feel very good nor does it say much for how Hadassah feels about me as an individual. Send money and members, dear—we'll do the rest!

It has become apparent to me that national Hadassah excludes its membership throughout the country from the decision-making process in much the same manner men have traditionally excluded all but a handful of exceptional women from their decision-making process:

Item: All decisions regarding projects in Israel are made in New York with approval of the National Board (which meets twice a year), and rubber-stamped by the Annual Convention. All philosophy and policy decisions are made by the National Board and handed down to chapters without discussion. There is no formal process for getting the board to consider a new idea, nor for members to have a resolution or idea considered by the Convention;

Item: Membership and fundraising quotas are meted out by National to chapters by a system that provides for no discussion or input by the chapters. At best, a complaint may succeed in a minimal cut in quota. (Overly high quotas are frequently discouraging to local leadership.)

Detailed national administrative budgets are not readily available so that while we are told administrative costs, we have no idea as to specific amounts spent for salaries, public relations, printing, office expenses, travel, etc.

Item: Although we know that Hadassah is one of the major employers in Jerusalem, we have no input into its personnel policies. For instance, since we are an all-women's group and since many Israeli women must work, do we have affirmative action policies for women in all our Hadassah installations? Do we encourage women to enter medical and dental school as well as nursing school?

(Contd. on Page 21)

The Sheltered Workshop

by Aviva Canto

1959- Stars of the N.C.J.W. Minneapolis Section's fund-raising revue pose for photographers after their successful debut.

Many women who find their lives oppressive, their options limited and their horizons bleak join the major Jewish women's volunteer organizations in a legitimate—but ultimately futile—search for help. They seek a feeling of self-worth, of self-validation, an opportunity to be effective, to gain recognition, to do meaningful and useful work, to be "someone"—all the things that patriarchal society has denied women—and to ward off depression, anxiety, loneliness and alienation—all the ills that patriarchal society has engendered in women.

They join a *Jewish* women's organization because they seek the warmth and extended family feeling of their own people and an acceptable way to define and express their Jewishness, a function the synagogues and major fund-raising organizations fulfill only for Jewish *men*.

What Jewish women volunteers find in these organizations, however, is a distorted form of occupational therapy—more occupation than therapy—designed to keep them busy with trivia and involved with a lot of time-consuming social activities. In this set-up, it is not the work (the end product which is the goal) but the work*ing* (the process) that is the organization's real agenda, although all pretend otherwise. It is for this reason that the organizations' issue content is thin and marginal (unlike that of volunteer organizations dedicated to changing society, where members' commitments are to the issues). The *Jewish* content is also minor and *pareve*.

The work process itself is reminiscent of housework, with its endless repetition of boring scutwork, plus interminable meetings. Instead of preparing women for work in the "real world," in which people even get fired from jobs, the volunteer organizations are an alternative *un*real world, and they mold their members to fit into this Procrustean bed. The volunteers, in short, are programmed for permanent servitude in a kind of sheltered workshop.

A sheltered workshop, by definition, is a place where the rules of the "real world" are set aside because the participants are physically or mentally handicapped and unable to function by these rules. The sheltered workshop provides a kind of haven from the harsh marketplace. For some persons who cannot be retrained to work "on the outside," it becomes a permanent place of employment.

The vast majority of Jewish women, however, are neither physically nor mentally handicapped; nor are they, for the most part, even educationally deprived. And if they are temperamentally unsuited to "the outside," it is largely because of their lack of self-confidence and self-esteem, a lack reinforced by these organizations' work habits that foster dependency and inefficiency.

Many of the men on the staffs of the Jewish Establishment organizations are also temperamentally unsuited for work "on the outside" and these organizations also serve them as a kind of sheltered workshop. However, the wealthy male lay leaders who dominate these organizations—and the community itself—find it necessary and right to pay the men in their sheltered workshops. Nobody finds it necessary and right to pay the women in the sheltered workshops that are the volunteer organizations.

Women's volunteerism is thus a form

1959- Members of the N.C.J.W. Oakland, Calif. Section rehearse as French waiters for "April in Paris" their annual donor lunch

of warehousing, of keeping women safe busy at harmless tasks that do not threat their husbands or challenge the other pow relationships in the Jewish communi Women are quarantined and isolated, c off from the money, power and status th are the male monopoly, and from t mainstream of Jewish communal/orga zational life, which is the Jewish m preserve. The organizations' female lead collude with the Jewish Establishmen male leaders for a common end: keepi women segregated, with a few trusted ri women running the volunteer ghetto in way that does not threaten male power and insures their own.

The upper-class leaders of the wome organizations know that, given the pat archal structure of American Jewish socie they could not hold down the same positio or be rewarded with the same status in coed organization. But without their ma base, the leaders would not have the pow and prestige they hold: like the nobles Versailles, they derive their power fr the *corvée* of the laborers. It is therefore

ir interest to keep the women members m defecting.

They hold their members in two ways: elitist and undemocratic system that genders work behavior that retards rather an enhances personal growth (growing y mean growing *away*), and by propandizing organizational chauvinism.

With the prime responsibility for the ganization in the hands of a few women the top, and the main administrative rk done by paid professionals, the jority of the members become infanized (not to speak of disenfranchised). ese organizations are no more democratic an the male-dominated ones. As currently acticed, volunteer work reinforces rather an heals the damage society has already ne to women—accentuating women's ar of making decisions ("Selma, tuna lad or salmon salad for the luncheon, I n't decide"), a lack of discipline ("Honey, don't think I'll come in today, I'm a bit ed from that big dinner party we had st night, you do understand, don't you?"), d terror of making a mistake, God forbid Girls, let's go over this again just one ore time, it can't hurt to make sure we've vered every angle").

Many women feel ashamed of joining organization mainly to seek the sense of lf-worth missing in their lives, believing at their problems are personal rather an political. The leaders know that if ey can offset this feeling, the members e theirs forever. And offset it they do, ith massive doses of organizational chauism.

The trick is to make the members believe at they are needed rather than needy, at what they are doing is necessary, valuable and, of course (the standard, llowed unchallengeable argument), Good r The Jews, and that only *their* organizaon can Do The Job. But—and it's a big but—this sense of self-worth is made contingent upon their remaining in the organization. Only through identifying with the organization can the women feel OK; outside it, they are "nothing." Sometimes this identification becomes so complete that a minor criticism of the organization is perceived as a personal attack on the member herself, on her own worth.

The inducement of guilt in those who are thinking of leaving or slacking off is also employed: members are made to feel that the work is so important that the Jewish people would go under if a member "deserted" her post. (Meanwhile no studies have ever been done in either the Jewish women's volunteer organizations or the male-dominated Jewish Establishment to determine if *any* of the goals or work of any of the organizations are useful or important for Jewish survival. Nor have any cost-effectiveness studies been conducted in the volunteer organizations to determine how to accomplish some goals that may be probably necessary for Jewish continuity without the present exploitation of womanpower.)

Organizational chauvinism serves the leaders well because it distorts the fact that all the organizations are basically interchangeable and often duplicate each other's work (and even membership lists). Members most often join not out of commitment to the organization's vague goals but by chance —because the organization is nearby, the one a friend belongs to, or one perceived as the most prestigious group around.

Organizational chauvinism also keeps the women active in the different organizations apart from each other. Women are thus triply isolated: first, by men into the women's volunteer ghetto; second, by the leaders into organizational mini-ghettos; and third, into loneliness fostered by competitiveness—over donations, home furnishings, clothing worn to organization functions—within the status-oriented mini-ghettos.

The fraud in volunteerism is its mystification—the creation of the myth that the members are primarily interested in the organization's goals and work of helping others far away and not in trying to help themselves develop some sense of worth and effectiveness (and maybe find a few friends as well).

The honest pursuit of these legitimate and real goals is denied to women. They can be realized, if at all, only as minor side effects of self-sacrificing work and under the camouflage of altruism. This mystification prevents women from recognizing their own needs and those of all women, and declaring such self-help and mutual help to be the organization's legitimate and official agenda. This, however, is feminism.

Feminism means women—and men—working together to transform society so that women will no longer be held down or held back, so that women will no longer be dominated by men, their values and their rules, and no longer programmed to self-sacrifice, to self-abnegation.

The women's volunteer organizations arose to give women some way to cope with their crushing lack of self-worth engendered by patriarchy, but they ultimately reinforce that lack of self-esteem.

When women unite to challenge and overcome their conditioning and confront and overcome patriarchy in all its perniciousness, they begin to develop a sense of self-worth, of effectiveness, of their own power, that is real. Once this happens, women no longer seek the placebo of occupational therapy. And they stop doing time in the sheltered workshops of volunteerism. 〓

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ieberman— *Contd. from Page 19*)

o we encourage women to have upward obility and head our departments? Do ur Youth Aliyah villages and Comprehenve High School have non-sexist education nd career policies so that girls are offered s many and the same options as boys? Do e offer equal pay for equal jobs for men nd women?

Does National ever ask the membership r an opinion about these issues?

Item: Education material is provided y National to be disseminated to the embers. Local chapters are merely conuits. There is no arena for discussion as to hat we think is important. National decides nd provides material with the slant they eel is appropriate.

Item: There is no opportunity for anyone utside the New York area to be a national resident, although in this age of instant ommunication and air flights, other national rganizations have had presidents from other parts of the country.

If Hadassah wants to continue to recruit the best and the brightest Jewish women in communities throughout the country for its local leadership, I submit that these undemocratic policies will have to be radically and creatively changed.

I suggest, as a first step, that task forces be established throughout the country. These task forces should address themselves to the development of a new system for the cross-fertilization of ideas between women throughout the country and the national officers, and for the inclusion of women throughout the country in at least some areas of decision-making.

I believe the first tentative steps have already been taken. I will feel that we have really "made it" when both the editor of Hadassah Magazine and the director of the Hadassah-Hebrew University Medical Center are women. 〓

Charlotte Jacobson, a former president of Hadassah and currently chairman [*sic*] of the American Section of the World Zionist Organization, spoke in January at the funeral of Rose L. Halprin, who had also held these positions. Among Jacobson's remarks were these:

"Everyone will agree that Rose was feminine to her fingertips. She loved beautiful clothes and was fastidious in her appearance, but Rose did not believe in the feminist movement. She took her place as a Zionist leader with ease and self-assurance. She did not need E.R.A. to guarantee her place as an equal. She earned her place by her talent—her integrity—her knowledge—and her leadership..."

(Hyman— *Contd. from Page 17*)
recognition. For its immigrant aid work, the National Council received accolades from both the American and Italian governments. Zionist leaders learned that the women of Hadassah could not be ignored on political issues when Hadassah broke with the Zionist Organization of America in 1923, was expelled from its ranks, and proceeded to seek and gain status as an independent affiliate of the World Zionist Organization.

Their very success in the first two decades of the twentieth century taught organized Jewish women lessons that are still timely. Particularly during World War I, when women were encouraged to apply themselves wherever their talents were needed, they learned to think highly of themselves and of their work. Council president Janet Simons Harris exulted in 1917 that

> *through the war, men have learned... to respect women...and that is great and glorious; but there is something infinitely greater than this which has happened: women have learned to respect women.*

And, as Rebekah Kohut, a prominent Council leader, demanded

> *[to refuse] as women to be used merely to raise money and to act as figureheads in the management...of ladies' auxiliaries. We have earned the title to larger responsibilities than this.*

That statement from 1920 could, unfortunately, still stand as a manifesto today. In fact, it is particularly poignant at present because women have come so far in the society at large and have made so few gains in the Jewish community.

Jewish women's organizations still do valuable work. But power and prestige in the Jewish community, for the most part, lie elsewhere. The priorities of American Jewry are determined still by local Federations and national organizations which give women little say in the decision-making process. Yet the early feistiness of the women's organizations has given way to a comfortable acceptance of the status quo. And so the "Hadassah lady," whatever the value of her philanthropic activity, is a stock comic figure, not a respected communal leader.

Why were our women's organizations more responsive to Jewish women's needs then than now? Why did they lose the struggle for real power within the community? The answers to these questions are bound up with the phenomenon of volunteerism among women in a society that devalues both unpaid work and female labor, and with the change in options available to women both as volunteers and as workers.

Since the pioneering days of the Jewish women's organizations, the options available to the woman volunteer—as well as her status in American society—have declined considerably. The options available to middle-class women who seek to pursue careers, on the other hand, have increased dramatically, especially in the past ten years. The major Jewish women's organizations have been unable and/or unwilling to deal with these changes.

"But whether they confront feminist issues or not, the women's movement and all it has accomplished will not disappear. Ignoring the women's movement and its impact on their own members encourages defections."

The Jewish women's organizations, which worked primarily in the area of social welfare, were hard hit by the professionalization of social work between the two world wars. The trained men who spearheaded the drive for professionalization measured the success of their campaign at least in part by the elimination of volunteer women from much social work activity, using the argument that they were unprofessional. The men saw their own leadership as necessary to win popular respect for the new profession. Women were thus dislodged from many responsible positions in the sector of social welfare, and focused their energies on less direct and personalized work, such as fundraising.

The trend to professionalization also affected the structures of these organizations themselves. In their early days, the Jewish women's organizations were actually staffed mainly by volunteers. Paid workers were few and were clearly subordinate to the volunteers (as Sadie American learned to her dismay, a situation which led to her abrupt departure from the National Council). Today, the professionalization, expansion, and centralization of the organizations themselves have placed power in the hands of the paid administrative staff and a thin stratum of upper-echelon volunteer leaders on the national level.

In 1910, or even 1950, the constituency of the Jewish women's organizations had few alternatives to volunteer work. In that direction lay their only opportunity for meaningful and responsible work outside the home.

Today, paid career opportunities for women abound, despite the persistence of sex discrimination. Middle-class women are increasingly likely to direct their energies into careers which provide both social recognition and challenging work (not to mention that more and more middle-class families require two salaries to maintain their accustomed or desired standard of living). Women with paying jobs are obviously less likely to assume heavy voluntary responsibilities unless these are made very attractive. Yet in many cases, not only are working women not enticed into volunteer work, but they are actively discouraged from entering it because so many meetings are scheduled during working hours.

The transformation of both the work and the structure of Jewish women's organizations as well as the expansion of job opportunities available to middle-class women has resulted in a decline in the centrality of these organizations in the lives of many of their members.

The records of the first generations of the women's groups reveal widespread and intense personal commitment—in social work, fundraising and Jewish education. Some women still derive great satisfaction from the philanthropic activity and social events sponsored by their organizations. But for many, membership today means little more than paying dues. The organizations seem to be satisfied with nominal membership and do not actively recruit working women.

Nor have the Jewish women's organizations addressed themselved seriously to the changing needs of contemporary Jewish women. While this is a time of great transition for women, a time of stress as well as opportunity, Jewish women's organizations do not seem to have recognized this. They have not found the issues that today's women's movement is addressing itself to as compelling as they did the problems of white slavery and aid to immigrant women and children some two generations ago. They have little to say to us about our quest for meaningful roles for ourselves as Jewish women and for expanded options within the Jewish community.

Nor do they deal with the family and career problems of their own constituencies. They do not provide counseling or scholarships for displaced Jewish homemakers, or day care for the growing number of two-career or single-parent Jewish families. While women in Jewish communal organizations have been meeting as individuals to press for equality of job opportunities, the women's organizations themselves have scarcely engaged in lobbying for greater power within the Jewish community. They appear content to continue in their admittedly good work, with perhaps an occasional meeting devoted to a discussion on the new roles of Jewish women. In short, they have not grappled in any serious way with the growing assertiveness of Jewish women or with our rightful struggle for positions of communal responsibility.

Perhaps they are afraid to question a structure based on volunteer labor: if feminism succeeds, might not their dedicated workers choose to work elsewhere for pay? Perhaps. But whether they confront feminist issues or not, the women's movement and all it has accomplished will not disappear. Ignoring the women's movement and its impact on their own members (and potential recruits) simply encourages defections.

Jewish women's organizations once took the lead in fighting discrimination against women within the Jewish community. Wouldn't it be wonderful if they championed the cause of Jewish women today?

Gail Rubin

1938-1978

An Appreciation

Gail Rubin was 39 when she was killed ast March by Palestinian terrorists who anded on a beach north of Tel Aviv. Gail vas probably photographing wildlife. The errorists were off course, and Gail was the irst person they found and killed before aking over a bus and killing everyone they ould along the Tel Aviv highway.

Gail had been in Israel nine years—it vas where she became a photographer. In a mall country where just about everything as already been photographed, Gail etched ut a tough, lonely turf—Israel's wildlife, especially the animals of the Bible, along with the country's flowers and the land itself.

Gail found elegance in everything she photographed—it was part of her acute appreciation of every experience. She was the total photographer, savoring the quality of Jerusalem light whenever she arrived from Tel Aviv. Attracted to the Sahara-like sand and the sea of the Gaza Strip's Bardival Lagoon, first on a nature appreciation trip then back again on her own. In Israel's nature preserves, photographing migrating storks, tiny conies in their self-absorption.

Heading south along the Mediterranean toward Tel Aviv, searching out the best junk food. And back in New York, "the *best* pastrami sandwich," part of the reunion with our mothers at the Madison Delicatessen. The absurdity of convincing Israeli customs officials that her close-ups of eucalyptus bark were art—an experience Gail compared with the hassles of the first Impressionists.Cutting, witty comments on the pillars of the Jewish establishment who put her through an unrewarded obstacle course in her search for backing for her "Birds of the Heaven, Beasts of the Field" photography show at New York's Jewish Museum last year. Witty dissections of her struggles with some of the editors of Jewish magazines. "Grotesque," a favorite word of Gail's to describe what she found painful or unacceptable—including Israelis' pity for her being a childless, single woman approaching 40.

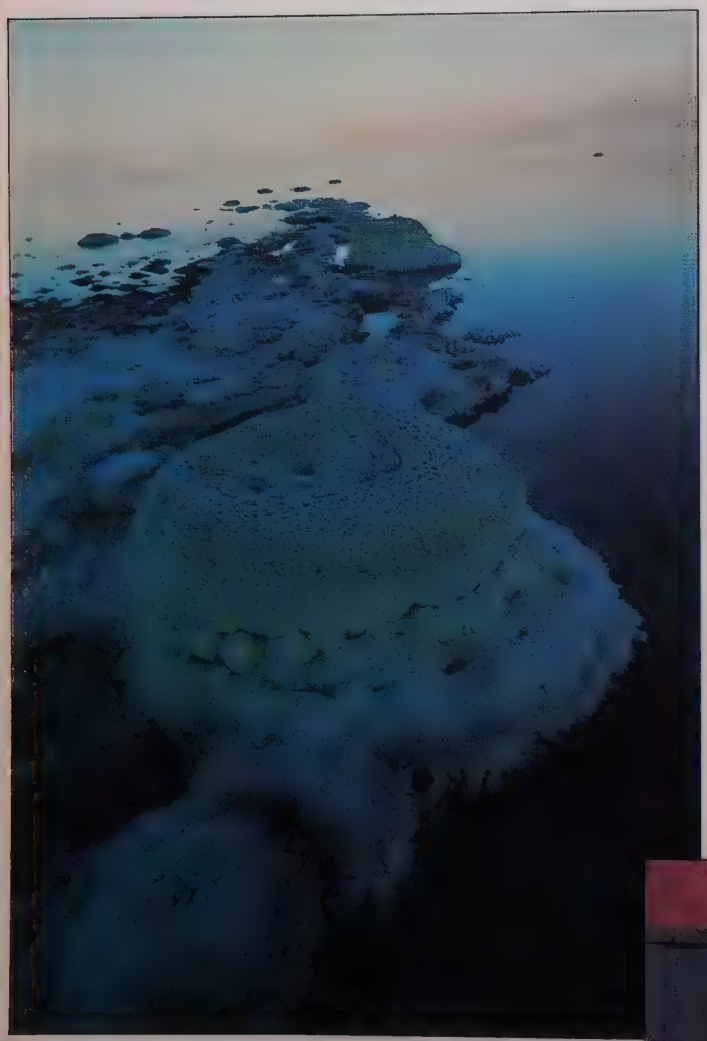
Sand dunes, Bardival Lagoon—1972

Above all, the impossibility of leaving or staying in Israel. Getting closer and closer to coming back—but staying. Staying till New York weather was milder; staying so Soumsoum and Lucky—Gail's dogs, provided for in her will—wouldn't be limited to the sidewalks of New York; staying for just one more assignment.

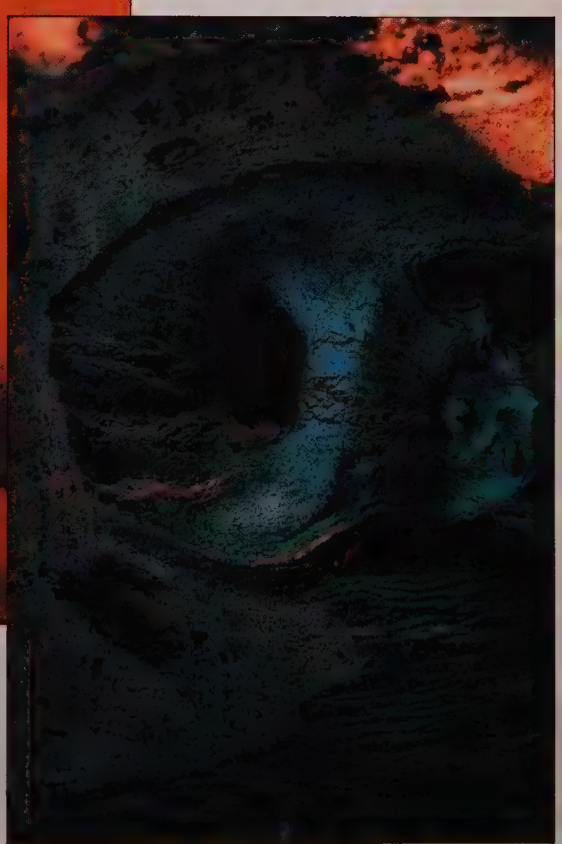
Staying because in Israel she was not just one more person with a camera hustling to make a living. In Israel, Gail was a photographer.

—Amy Stone

Gail Rubin
Photographer



Gail found elegance
in everything she
photographed —
from eucalyptus bark
and wild flowers to
doors in the afternoon
sunlight.
It was part of her
acute appreciation of
every experience.
Her turf was the whole land of Israel.



(Clockwise)
Yellow flower — 1976
Beit Gubrin Caves — 1976
Eucalyptus tree bark — 1975
Lily — 1973
Walls in Jericho — 1975
Salt deposits, Dead Sea

Tsena Rena*

* "Go and see" (Seek enlightenment) is the title of the Yiddish-language women's Bible with the portion of the week and folk tales. Tsena Rena enabled women to educate themselves about the most basic resource —the Bible.

Old Ceremony, New Resource

An old tradition in southern Germany, the *Hole Kraashe* ceremony for the newborn baby girl, was rediscovered by researchers at the new Jewish Women's Resource Center in New York City.

The tradition in the Frankfort area was to invite friends to celebrate the birth. Children lifted the baby's cradle saying: *"Hole Kraasche. Hole Kraasche. Hole Kraasche. Wie soll's Kindche heisse."* ("Lift the cradle. Lift the cradle. Lift the cradle. How should we name the baby?") Then they would sing the baby's name.

The Jewish Women's Resource Center welcomes any additional information on this and other women's ceremonies. According to Director Nina Cardin, the Center is particularly interested in information on women's synagogues in Germany, Poland and elsewhere. The Center is also collecting oral histories of Jewish women, scholarly papers and dissertations, special material developed for bat mitzvahs, and data on the status of women in synagogues throughout the United States. Contact:

Jewish Women's Resource Center
92nd St. YM/YWHA Library Dept. L
1395 Lexington Ave.
New York, NY 10028
(212) 666-7090

Files and materials are also available from the Center's co-founder, now in Minneapolis. Contact:

Carol Glass
3253 Holmes Ave. South
Minneapolis, MN 55408

Groups

Laura Smith, director of the B'nai Brith Hillel Foundation of Northeastern Ohio, is forming a Jewish women's discussion group. She has worked as coordinator and leader of similar groups in Montreal, which focused on topics ranging from the problems of feminist Jewish commitment to discussion of gynecological concerns. Women who identify strongly with Judaism should contact:

Laura Smith
The B'nai Brith Hillel Foundation
11291 Euclid Ave.
Cleveland, OH 44106
(216) 231-0040

In Toronto, a study group on the role of women in Judaism (including the Torah, Jewish history, communal organizations) meets every other Sunday. The group is open to both women and men. For information call:

Isabella
(416) 537-9949

The Young Widowed of Westchester (New York) invites women and men under the age of 59 to join their self-help group. They meet the first Sunday of each month at the Greenburgh Hebrew Center in Dobbs Ferry. For information contact:

Mrs. Lilly Singer
Westchester Jewish Community Services
172 South Broadway, Dept. L
White Plains, NY 10605
(914) WH 9-6761

Theater

Women organizing Jewish Feminist theater productions may be interested in two new plays and a newly-translated one.

• Gerry Fitz-Gerald Mitchell has written a sharp and funny play, "Lilith," about the first woman and her relationships with Adam, Eve and the snake. She believes that it wouldn't be hard to turn "Lilith" into a musical. For information contact:

Gerry Fitz-Gerald Mitchell
257 North Sierra Vista Rd.
Santa Barbara, CA 93108

• Ruth Friedman has written "Gluckel: Portrait of a Jewish mother," about the 17th-century businesswoman and diarist. The imaginative staging involves dance and pantomime. For information contact:

Ruth Friedman
80-46 Grenfell St.
Kew Gardens, NY 11415

• "Hannah Senesch," the two-act play by Aharon Megged, has been translated into English by Bilha Sperling and Elaine Starkman. For information write:

E. Starkman
3601 Valley Vista Rd.
Walnut Creek, CA 94598

Eyn-Sof ("Without End") is a one-woman theater production exploring the experiences of a turn-of-the-century Lithuanian immigrant who journeys around the world only to find that in the "new world" her old ways are misunderstood. Written by Caralyn

(Contd. on Page 31)

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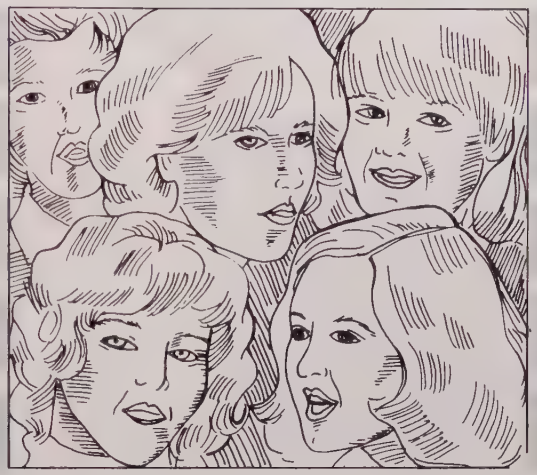

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Our Fourmothers

by Elsa Nad

The traditional Friday evening blessing bestowed by a Jewish father on his daughter is "May God make you like Sarah, Rebekah, Leah and Rachel." These women, referred to as "The Four Matriarchs," are supposed to be positive role models for Jewish women to emulate. A closer look at their personalities and the stories of their lives reveals how they struggled with the roles prescribed by ancient patriarchy.

Sarah

My husband was had
In the whirling of the wind.
In the maelstrom of future witness
He delighted and made peace
With conversion to the unknown.

I followed in silence as is my way
Neither accepting nor denying vision.
Quietly, I packed the belongings of a lifetime;
The silver goblet given me my wedding day
Along with white gown with silvered girdle.
I pressed a flower—fruit of flowering plum
And left
To follow camel bearers out into the sands,
Left to wander with lamb flocks bleating
For tented nights
And following following . . .

Twice I crept into foreign beds to protect my lord,
Soothing a husband's fears with practiced blandishments
'Til he who followed the Whirlwind
Was admonished for hiding behind a woman's skirts.

I put an end to that
When in the desert's shimmering came laughter
And my son,
Isaac of the gentle eyes,
Isaac of the promise kept,
Isaac, out of laughter into joy.
Thus I learned
Promises are made the young
'Tis the order of survival.
But sometimes in the night
Our tears are dried in holy wonder.

Womb empty I offered him solace with a slave,
The variability of desert winds a fact
To reckon with
And act.
Though who should know the end of that woman's pride!

Leah

I lived
Too long a life
Loved
Only in the night
When his needs met mine.

Elsa Nad is Associate Editor of Directorship, *a business publication. "Sarah" has been published in* Poet Lore.

I bore his sons
To people Israel,
Reuben, Simon, Levi, Judah...
Men who held a father high
And followed a father's creed.
For this I was embraced and filled a longing.

Yet,
When it came his time
To die
His eyes, deep wells of memory,
Turned east
And on his lips was framed the name
Of my sister, Rachel.

Rachel

Rachel
I shall not sing for you.
And yet
Yours is the saddest tale of all.
Years of loving gave only the doubtful gift
Bewilderment,
A torment. Torn
From tribal gods bereft
You followed the keeper of the seed
Jerusalem.

Rachel
For you I weep.
You bore your way in innocence
From well to wellsprings of a nation
Knowing only the need to birth.
And for love of Jacob's love
You died.

Rebekah

I have come to regard the flight of birds as an omen.
During those fallow months
They followed me.
Their cacaphony a warning to a womb trembling
with pain and regret
For the future of my lot.

As a young girl draped in silks
I heard the cooing of doves
As I was patted and prepared—
Chests of lines brimming
I was made mindful of the blessings I was to bear.

I was tender then,
Enjoying the scent of mother love
Comforted in the nest
Until the moon's reminder of the savage blow
of womanhood
When I was sent far from the olive groves of home.

It was my time
And I became mother
First to Isaac
Who waited forty years to become a man
And who, with help of mother, wife and God
Begat sons
Who fought the very seed of life
For right of passage.

Oh I know that history will revile me
Hold it my concern
That he whose heel was held lost all.
I take this curse upon me.
And with a mother's heart curse all
Who left to me
The choice of a blind man.
He who would follow the loving God
Must not give way to love
But choose the one whose grasp of life
Will determine that he endure.
Lest the birds which fly above be carrion.

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Page 34—"To Burn Their Sisters and Brothers" by David Olere, Auschwitz-Birkenau, 1945. (Ink and watercolor on paper).

Page 35—"Figures in the Warsaw Ghetto" by Halina Olomucki, 1943. (Pencil on paper).

Page 36—"Help the Refugees!" by George Kars, Switzerland, 1943. (Charcoal drawing on paper).

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THROUGH HIS BODY.
HE WILL BE DEAD.
AND HIS DEATH
WILL HAVE BEEN SCHEDULED.

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FROM ANOTHER TIME
WHICH OUR CIVILIZATION
STILL USES IN ANSWER TO
FRUSTRATION AND RAGE.

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ENDORSES THE DEATH PENALTY.
SOMEDAY OTHERS WILL LOOK BACK
AND SEE THAT, NEVERTHELESS,
THERE WERE THOSE WHO
CONTINUED TO STRUGGLE FOR
AN END TO RITUALIZED MURDER.

AND THEY WILL KNOW
WE WERE NOT ALL MAD.

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piro, the play explores the life of Sarah
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Travel

A study tour of Israel is being organized
Feminist Tours of California for June
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tion of Israeli women including religious
vs, Bedouin, and Druze, and presenta-
ns by community leaders and academics.
llege credit is being arranged for inter-
ed participants. For information con-
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Updated Bibliography

The sixth edition of the comprehensive
d annotated *Bibliography on the Jewish*
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Women's Studies

"The Working Woman in Israel"—past history, present status and future promises—is a 100-page booklet by Naava Eisin covering Israel's labor laws as they help and/or hinder women. Eisin documents women's under-representation at decision-making levels in the work force, and describes the realities of work for women on kibbutzim and moshavim. She also discusses working women in Israel's minority populations—Druse, Christian and Moslem Arab. The booklet is published in English by Moetzet Hapo'alot, the Working Women's Council of the Histadrut. Copies are available free of charge from:

Tamar Eldar-Avidar
Attaché for Women's Affairs
Embassy of Israel
1621 22 St. NW, Dept. L
Washington, DC 20008

This year's annual conference of the Association for Jewish Studies includes a session on Jewish Women's Studies. The three papers scheduled for presentation analyze the works of two Israeli women writers and women writing in Yiddish. The conference will be held Dec. 17-19 at the Copley Plaza Hotel, Boston, MA. For information write:

Association for Jewish Studies
Dept. L
Widener Library M
Harvard University
Cambridge, MA 02138

A paper on Penina Moise, an early 19th century Southern poet, was presented at the Southern Jewish Historical Society's March conference in Raleigh, NC. "Moise was unusual in that she pursued a literary career at a time when it was considered unseemly for women, especially Jewish women, to do so," said Salomon Breibart, the paper's author. "She was strongly influenced by her Southern environment, more profoundly by her Jewish heritage." For information contact:

David Goldberg
133 West Franklin St.
Chapel Hill, NC 27514

One step in pinpointing whether the American Jewish mother is any different from America's Italian and Slavic mothers is Corinne Azen Krause's "Grandmothers, Mothers and Daughters—An Oral History Study of Ethnicity, Mental Health, and Continuity of Three Generations of Jewish, Italian, and Slavic-American Women." Issued by the Institute on Pluralism and Group Identity of the American Jewish Committee, the 176-page study was based on interviews with 225 women in the Pittsburgh area. A major conclusion was that for all three groups, ethnicity was important even for the youngest generation.

A videotape of three of the grandmothers included in the study, "77 and Still Going Strong," can be rented for $25.

The study and film are available from:

Institute on Pluralism and Group Identity
American Jewish Committee
165 East 56 St. Dept. L
New York, NY 10022

Books

A Weave of Women by E.M. Broner. Holt, Rinehart & Winston. $8.95. Lyrical novel about 12 women living in an old stone house in Jerusalem who share joys and sorrows, births and deaths, crises and triumphs, and make ceremonies and rituals from these materials of everyday life.

About Men by Phyllis Chesler. Morrow. $10.95. Powerful work showing how patriarchy perpetuates itself as men do unto their sons as their fathers did unto them. The book uses several different forms to examine different aspects of the perniciousness of patriarchy, including analysis, exploration of art and myth and autobiographical portraits. Includes material on the Bible and Judaism.

Playing for Time by Fania Fénelon. Atheneum. $8.95. Compelling testimony by one of the members of the Birkenau (Auschwitz) women's orchestra whose only hope of survival was to make music in the death camp.

Written Out of History by Sondra Henry and Emily Taitz. Bloch. $12.50 cloth, $7.95 paper. Introductory overview and portraits of some of the outstanding Jewish women in history, many of whom are generally unknown and do not appear in children's textbooks or scholarly histories (except possibly as footnotes). Based on secondary sources. Bibliography.

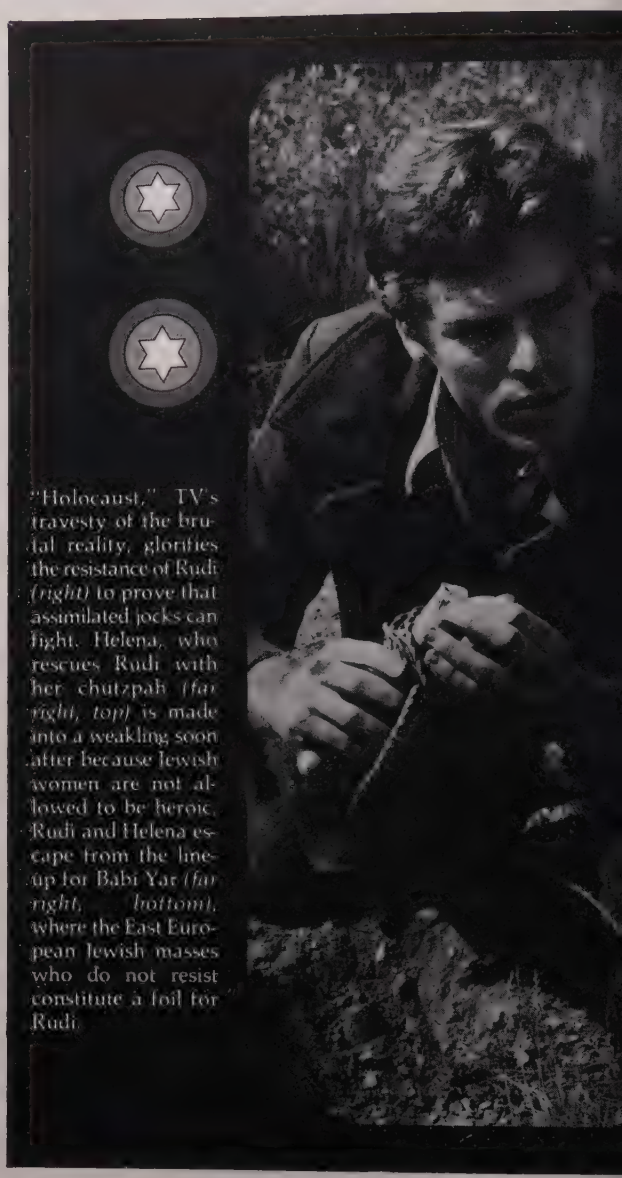
Such a Life by Edith LaZebnik. $8.95. Author's autobiography of her youth in a Czarist shtetl and cities of the Jewish Pale, with real Jewish *tam* (flavor). Reveals the terror of everyday life, the stifling atmosphere of the shtetl, and the raw courage of women—and men—in these circumstances. Punctures once and for all the "cute-little-shtetl" nostalgia nonsense.

The Hebrew Goddess by Raphael Patai. $2.95 paper. Revised and expanded from original Ktav edition. Germinal work, revealing female component of Jewish godhead. An absolute must for Jewish feminists.

TV's "Holocaust": A

When a prime-time TV drama on the Holocaust belittles the intensely Jewish values of East European Jews and implies that these caused them to go "like sheep to the slaughter," and when this drama glorifies as hero an assimilated young Jewish male jock and implies that assimilation leads to survival, then we must understand how this slant is not an accident, but derives from the values and attitudes of the four American Jewish men who created the drama.

"Holocaust," which ran on NBC-TV for nine-and-a-half hours on four nights last April, was the creation of scriptwriter Gerald Green, producers Robert ("Buzz") Berger and Herbert Brodkin, and director Marvin Chomsky. While the script was Green's, there seems to have been a great deal of input from the other three, and to some extent this was a joint effort (which is why I will refer to this group as "the authors"). Their priorities—what they chose to focus on and how, and what they chose to omit—are important clues to their unconscious attitudes and feelings about Jews and to the attitudes of American Jewish men generally.



"Holocaust," TV's travesty of the brutal reality, glorifies the resistance of Rudi *(right)* to prove that assimilated jocks can fight. Helena, who rescues Rudi with her chutzpah *(far right, top)* is made into a weakling soon after because Jewish women are not allowed to be heroic. Rudi and Helena escape from the line-up for Babi Yar *(far right, bottom)*, where the East European Jewish masses who do not resist constitute a foil for Rudi.

The film (admittedly moving) is about the assimilated German Jewish "Family Weiss" and how the Holocaust affected them (with a parallel plot concerning the career of lawyer and SS officer Eric Dorf). The parents, Josef and Berta, are deported to Warsaw and then Auschwitz, where they are gassed; the older son, Karl, is sent from Buchenwald to Theresienstadt, where he and other artists secretly depict the realities of this "model" c until discovered, tortured and deported to die in Auschwitz; Anna, the only daughter, is raped by N suffers a nervous breakdown as a result, and is gassed with other "mental defectives." Rudi, the you son, runs away from Berlin to Prague and then to Kiev (where he escapes from and witnesses the Bab massacre), becomes a partisan, is captured and later breaks out of Sobibor. By the end of the film, only (along with Inga, Karl's loyal Christian wife) survives.

There is no denying that the film is compelling. How, indeed, could it *fail* to be compelling? portrayal of the Holocaust, in any medium, cannot fail to move us, given the anguish Jews feel abou Catastrophe itself. In addition, this was the first time in 34 years that television acknowledged and pres to a wide audience this most painful chapter in Jewish history. And this was the first time, too, that the sentation took the form of a television drama about a believable family of characters with whom audience could identify.

But compelling is not enough, not for a Catastrophe of this magnitude and depth about which so

Sellout to Assimilation

NBC Photos

by Aviva Cantor

ignorance exists. Such a drama must be more than compelling, more than moving, more than involving. It must be truthful. And in this film, the truth is obscured and distorted.

An obsession with the lack of physical resistance by East European Jewry permeates—and contaminates—the entire film. Again and again Jews are shown walking to and being shot in the pits, each sequence preceded and/or followed by Nazi commentary about how passive the Jews are. There is not a word spoken there or elsewhere to explain (as we shall do below) why physical resistance did not or could not take place in these circumstances.

Against the backdrop of the "passive" East European Jewish masses stands Rudi Weiss, the central protagonist and hero of the film. In contrast to the East European Jewish masses, Rudi is a "street fighter" from his youth. An attractive, devil-may-care, sweet and brave boy, his training on the soccer fields ("never cry in a fight") stands him in good stead in his escapes from and battles with the Nazis. Also in contrast to the East European Jews, Rudi is not Jewish in anything but birth—by his own admission, he does not know what being Jewish means. He is, in short, assimilated.

The drama glorifies Rudi and his heroism, and is structured to have us identify primarily with him. This glorification of Rudi as The Resister, The Partisan, The

o, projects a message: that it was possible for all Jews to resist the Nazis in the same ways Rudi did—and rvive, as Rudi did. And that, this being so, all the other Jews who did not resist in this way or at all were ehow responsible for their own annihilation. And that, moreover, the intensely Jewish values and ure of the East European Jewish masses who did not resist physically were therefore Not OK because e values did not lead to their survival. Assimilation Saves.

Asking why Jews did not resist reinforces the assumption that, since they could have and didn't, they are plicit in their own deaths. But a serious analysis of the causes and implications of the Holocaust must rd the question of whether mass resistance by Jews could have stopped the Catastrophe as a diversion the real issues: who put Hitler in power and why did the ruling class need him? Why did the Allies and, cularly, the United States, obstruct and sabotage efforts to rescue Jews? Why did non-Jews in certain tries collaborate with the Nazis in murdering Jews?

Serious historians know how impossible mass Jewish resistance was, given the enormity of Nazi power cruelty, the acquiescence of most local populations and the Allies in the Final Solution, and the

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The Holocaust:
the reality portrayed by the courageous artists of the camps and ghettoes...
Auschwitz's starvation diet produced walking skeletons who were forced to cremate their families and friends as the price for living another day.

centuries-old Jewish condition of powerlessness and oppression. Mass organized resistance has several prerequisites. One is territory, and a leadership pool of people sharing a common language and common experience. The second requirement is the cooperation of the surrounding population (as Mao wrote, a guerilla must be able to swim among the peasants in the countryside as a fish swims in water). The third necessity is a resistance mentality—a sense that there's little to lose and much to be gained by fighting. The film does not make it clear how and why Jews lacked these prerequisites.

Nor does it show, either, the starvation of Jews in the ghettoes on 300 calories a day or less; the illnesses and epidemics; the terror of everyday life; the knowledge that the "alternative" to death was torture. There is not a word in the film about the fiendish Nazi experiments of Mengele and others, or of the sadism of the Nazis; in the film they are shown "doing their job" but not enjoying it particularly. Nor is there anything in the film about the Jews' lack of information about what was happening. Because of these omissions, the full Nazi terror cannot be conveyed; therefore, the Jews' plight cannot adequately be understood.

It is shocking to learn that the authors paid $150 to two (ex?-) SS officers to learn what they bantered about while shooting Jews, in order to insure the historical accuracy of the Babi Yar sequences. This concern for accuracy did not, however, extend to the ghetto and camp sequences for which *not one single survivor was interviewed nor one Holocaust institution consulted.* In these cases, "artistic accuracy," as the authors referred to it at a news conference, prevailed.

The concentration camps, which were in reality filthy, disease-ridden, brutalized beyond human imagination, are sanitized in the film to the point where they seem almost like the CCC camps of the 1930's. Josef pays a social call on Berta in her barracks (an act which would have been punished by death) and they look at the family photos she has pinned to the upper bunk (all inmates were stripped of their personal property including their hair upon entering the camp). The Warsaw Ghetto, a prison of disease, terror and hunger, appears in better shape than the South Bronx. Three examples of distorted reality:

- Aaron, the kid smuggler, drops an egg on the floor and the other children blithely continue singing "Sur Le Pont D'Avignon," of all things. (The intense starvation in the ghetto caused emaciated walking corpses to snatch bread from the hands of strangers and tear at it with their toothless gums, while being beaten.)
- Joseph and Berta take a leisurely stroll in the ghetto after July 1942. (People walked on the streets only after dark and made their way through bunkers and attic passageways.)
- Anilevitch gives an impassioned oration at the Jewish Council (for which he would have been arrested on the spot had he been stupid enough to show up there). Green, in answer to my question about this, said that some Councils participated in resistance; true, but not in Warsaw.

As dishonest as the distortion of the situation of European Jewry, is the failure of the film to expose the complicity of the Allied governments—their lack of protest at each escalation of atrocities, their refusal to bomb the rail lines to the death camps, the obdurate cruelty in sealing their doors and that of Palestine to refugees. ("You can't get *everything* in," was Green's response to my question on why this wasn't included.)

Why, we must ask, are these historical realities ignored, distorted or sloughed over while Rudi's resistance is glorified? Why isn't the resistance of the East European Jews (ghetto fighters, partisans) glorified in the way Rudi's is? Why, of all the fighters, does only Rudi survive? And why was it necessary for the authors to make everyone—from Rudi's family to the Jewish partisans and ghetto fighters to the martyred Jewish masses—a foil for Rudi Weiss?

To seek answers it's necessary to look briefly at Jewish history in Europe and specifically at the situation of Jewish men under conditions of Jewish oppression. For centuries upon centuries, European Jews constituted a kind of game preserve for the ruling classes in the countries where they were permitted to live—the kind of preserve where the animals live in a semi-domesticated dependent condition.

While hunting privileges were for the rulers, poaching was not punished; it was, in fact, encouraged at certain times as an outlet when the natives were restless and their rage had to be channelled against persons other than the rulers. Jews were programmed to regard such persecutions not as caused by the ruling class—who could open and close the faucet of anti-Semitism at will—but as gratuitous aberations, which would eventually go away. Lacking any possibility of power over their own destiny other than to endure and lay low, Jews put their trust and hopes in their keepers, always looking for rescue to the "good goyim," the one king, noble or bishop

Aviva Cantor, Acquisitions Editor of Lilith, *is a Socialist Zionist. Special thanks to Susan Weidman Schneider, Dr. Bruce Schneider and Murray Zuckoff for sharing their thoughts and feelings on the film.*

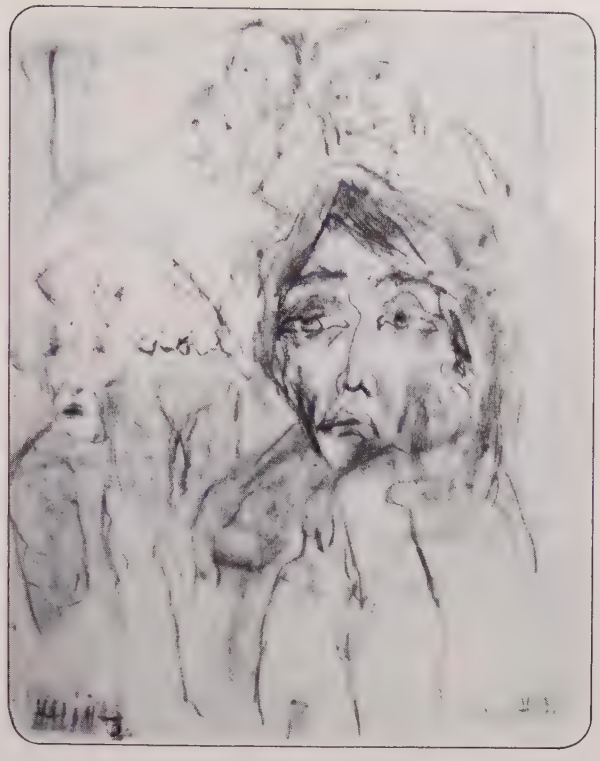
o hid them in the castle when the mob achers) howled at the gate. To win over keepers, Jews tried to be "useful," a tegy the Jewish Council president pushes he film. From about the 18th century, ny Jews came to identify as "good im" not individual rulers but nation-tes—the West generally, Germany, nce, Britain, and later, the U.S.

In the latter part of the 19th century, ny East European Jews became convinced t Jews had to get out of the animal serve. The Jewish Labor Bund struggled bolish the preserve by uniting with the sses against the keepers; the Zionists ggled to create a free country for Jews ere there were no preserves, keepers or tile masses. While both movements won ny adherents and organized cultural, itical and physical resistance, the majority East European Jews engaged in spiritual istance.

The 1,860-year-old aim of European ry to endure—to bend rather than break, survive at all costs—precluded mass ysical resistance. Three bloody failed ellions against the Roman Empire, the t ending in exile (70 C.E.), had convinced s that mass armed resistance to over-lming state power was not conducive to vival. Furthermore, the rabbis made a tue out of necessity, conditioning Jews elieve that fighting was "not the Jewish y" and that only spiritual resistance uld lead to survival. Jews were taught regard violence (and most physical acti-y, such as sports) with contempt and to fighters as un-Jewish and dangerous to community.

Spiritual resistance took several forms: was immersion in study, prayer and sticism—an alternative world for the n, with the women providing the usual k-up support. The second was devotion family life, with the women creating and intaining the home as a putative haven m all the horrors on the outside. Indeed, sentiment that "they can't harm us as g as we're together" is a constant refrain the film even though it is never made ar why Jews believed this so fervently. r was it explained how the Nazis used s belief: the fact that the Nazis assured s they were going to "family camps"; fact that commitment to family severely mpered resistance since young people o wanted to fight in the forests were torn ause they felt they couldn't abandon ir old parents, children and young siblings ambivalence Rudi never expresses). The rd form of spiritual resistance was com-ment to community, the concept that l Jews are responsible for each other." e film did not even mention the Nazis' licy of reprisals—of making all Jews ponsible for each others' "good" or "bad" avior—and how this, too, kept Jews m resisting.

Spiritual resistance, especially study and yer, filled another important need: it



Jews in the brutalized Warsaw Ghetto resisted the Nazis by refusing to give in to despair and hopelessness.

cooled out the men. The rabbis gave the men an alternative model of manhood, of masculinity—Jewish Man As Scholar—to replace the Jewish Man As Fighter model they had had to give up in order to survive in the Exile. Of course, under patriarchy, the women didn't need any cooling out, having been excluded from fighting or any other forms or manifestations of power long before.

Assimilation—the casting off of Jewish values and culture and adopting those of one's country's ruling class, the junking of the armor of spiritual resistance—began in Germany and took hold in Western Europe from around the time of the so-called Enlightenment. Assimilation was a carrot held out in front of Jews, an unwritten bargain: "don't behave as Jews always behaved and you won't be treated as Jews were always treated." (As if Jewish behavior were the determining factor in their oppression.) Assimilationism helped break down Western Jewish communities so that the ruling class had only to deal with individual Jews—which made running the game preserve easier and the game infinitely more manageable. It never took hold in Eastern Europe, where the ruling class relied on pogroms to keep Jews in line.

The assimilationist bargain was accepted most whole-heartedly in America. East European Jewish immigrants who came over from the 1880's until the 1920's (when the racist immigration laws shut the golden door) shed their spiritual resistance within two or three generations, regarding Jewish values and culture as excess baggage that kept them from clambering up the American socio-economic ladder fast enough. It was harder, however, to give up certain ingrained patterns of behavior, such as the distaste for violence.

Jewish men want to assimilate fully, to be part of American society, which glorifies violence as a hallmark of "manhood"; they want to be accepted, welcomed and respected, but remain deeply conflicted about violence. They are caught in a time warp, receiving two messages at the same time: from American society which attracts them: the message to fight, to be bold, take risks, Be A Man. From their Jewish socialization via the family: fighting is stupid, unnecessary and dangerous; don't be too conspicuous, play your cards close to the chest, be careful, stay out of trouble. Jewish men resent their parents, and especially their mothers, for teaching them not to fight. Inga, who wants Karl to be stronger, conveys the essence of this feeling when she says, "That proper mother of yours, she took the fight out of you." Their deepest longing is to be accepted in the locker room—and the board room—to be one of the boys, to be Male At Last.

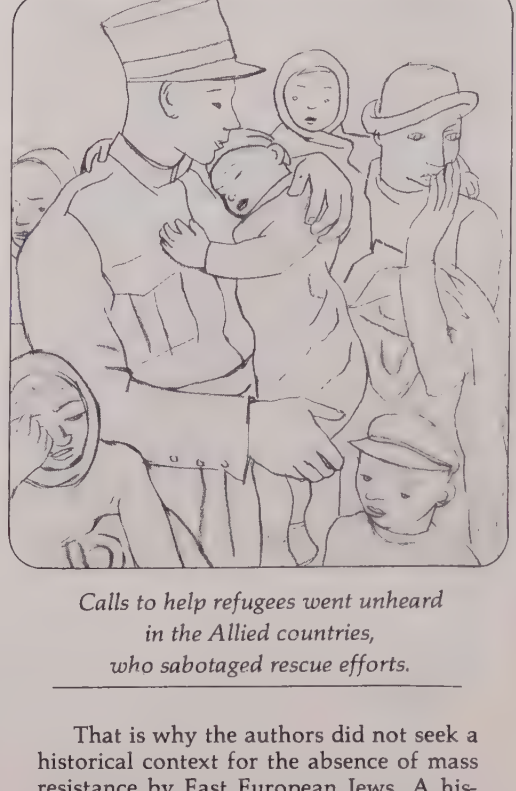
But assimilated American Jewish men who are trying to appear like non-Jewish men run up against the fact that the goyim see them as...sissies. The reflected glory of Israel has helped them somewhat, but not enough. Israelis have demonstrated that Jews can fight when they have an army, a flag, a country, planes and guns. American Jews lack all these, and their conditions of existence are more similar to those of prewar European Jews than to those of Israelis today. Could this mean that American Jewish men would not resist either? That they would be just as "cowardly" in the crunch? To prove otherwise, it is necessary to uncover some difference with East Euro-

pean Jewry (who are, after all the forebears of most American Jews), some fatal flaw not passed on to American Jews, which will enable everyone to believe that it was not their conditions that led to their non-resistance, but their character. And if this fatal flaw is identified as the dislike of violence that is connected with being intensely Jewish, then American Jewish men must be shown to be free of this flaw.

The authors of "Holocaust" created Rudi to show America that American Jewish men can fight, that they aren't different, aren't sissies. Green, in an article about the film in *TV Guide* (March 15, 1978) quotes Rudi as saying, "They mean to kill us all. But they won't kill me without a fight," and goes on to conclude, "That, perhaps is the moral—if there need be one—of 'Holocaust'." When Helena cries to Rudi that he might have died from his wounds, "and for what?", he answers, "*to show them* we are not cowards." Rudi conveys the message that "we Jewboys are really OK."

To convey such a message, the man chosen as hero would obviously have to be a stand-in for American Jewish men (and to be the epitome of the gentile-like jocks they dream of resembling). That is why the film is about an assimilated Jew from Berlin, not about a Hassidic yeshiva student from Minsk, or a Jewish Labor Bundist worker from Lodz or a chalutz-in-training from Vilna. That is why Rudi is a soccer (football) player, not the typical Jewish middle-class scholar, professional or businessman, a good-boy image many American Jewish men would like to shed. That is why Rudi says at least half a dozen times that he's a lousy student, didn't finish high school, cares more for playing ball and street fighting than for hitting the books.

That is why, when Eastern European Jewish men are portrayed in the film as resisters, they are not as heroic as Rudi, nor do we get the opportunity to become identified with them by getting involved in their personal lives: Anilevitch, Sasha, Zalman, even Uncle Moses, don't *have* any personal lives. Moreover, the ghetto resistance is pictured as being carried on by about 10 people, none overly bright (whoever heard of distributing leaflets by bicycle in the middle of battle and without cover, yet?) but nonetheless given to cute ironic commentary between machine-gun shifts. Actually, the resistance was very well organized with each political movement (none mentioned by name in the film) providing one to six groups of fighters and being coordinated by the commander at Mila 18 headquarters. (Parenthetically, the film deliberately omits the role of the left—the Socialist Zionists and the Jewish Labor Bund who were in the forefront of the Uprising.)



Calls to help refugees went unheard in the Allied countries, who sabotaged rescue efforts.

That is why the authors did not seek a historical context for the absence of mass resistance by East European Jews. A historical context would have meant acknowledging that it was the situation and not the character of the East European Jews that led to their destruction. This is precisely what the authors want to deny. Moreover, the authors are not interested in understanding the resistance or non-resistance of East European Jews; their aim is to prove that *Jews like us* can fight.

It is significant in view of the authors' assimilationism, that neither Rudi nor the other Weisses seem to grow Jewishly in the course of the film—to develop, evolve, change and come to some understanding of their being Jewish, of some connection with it as a source of both suffering and value. The one exception is Josef who, in his last words to Berta, says that being Jewish must have some worth; but Josef was born a Polish Jew so he doesn't really count. While Dorf grows and evolves into a full-fledged Nazi and an infinitely more complex character than any of the Jews in the film, the Weisses don't evolve into conscious committed Jews. Rudi never asks if there is something in being Jewish that gives meaning to all his suffering and fighting. At the end of the film, he tells someone, "I'm not sure I'm much of a Jew."

Rudi, assimilated Rudi, Rudi not burdened with the tradition of spiritual resistance, Rudi who is not a scholar, mystic or pious man, Rudi who is not a Zionist, a Jewish socialist or culturalist, Rudi who is not even sure how Jewish he is, Rudi is the one who resists successfully, i.e., survives. All the others—the millions of East European Jews, the partisans and ghetto fighters who were so intensely Jewish, all of them die.

Thus the authors tell us that assimilated Jewish men like Rudi are OK, in fact, it i *they* who are the hope for the survival o Jewry. So it's OK to be assimilated, OK t be intermarried, OK to be a non-Jewish Jew, because look what happened to th *Jewish* Jews! And indeed, look what happen to them in the film: the masses die "quietly" the resisters and partisans in battle—some how they, too lacked a crucial componen of survival that is connected with not bein too Jewish. Even the other Weisses, assimi lated as they were, were still more Jewish than Rudi, more into spiritual rather tha physical resistance.

While showing that Jewish men aren' sissies, the authors also apparently felt th need to reassure Jews not to worry if Amer ican Jewish men want to be more like Rudi Rudi survives even though he is assimilated maybe even *because* he is assimilated. Fo a people that has always set survival as it goal, what better proof is there that th Rudi model is Good For The Jews, than hi survival?

In putting forth Rudi as the model fo the New American Jewish Man, the author are telling Jews that they want to be lik non-Jewish American men and they wan everyone to get off their backs about it Away with being nice Jewish boys who finish last—a lot of good it did Josef and Karl! Away with intense Jewish identity—a lot of good it did the ghetto fighters and partisans! Away with the guilt that assimilation may be bad for the Jews. Actually, the more like non-Jewish men we are, the better we'll all survive! Away, then, with al Jewishness entirely—a Jew can be a Jew without it, a better Jew, a fighting Jew—a surviving Jew!

Women, of course, are not the concern of the authors and are outside the heroism Olympics to begin with. That is why the hero is not a woman and why not one Jewish woman we are emotionally involved with is allowed to be heroic—or to live.

Helena, who starts out as a strong woman who rescues Rudi with her chutzpah deteriorates into a helpless female who i constantly crying and afraid and ready to give up, who doesn't want to fight and doesn't believe that resistance has any purpose. Helena is the only character in the film who shows any emotion (which the authors interpret to us as weakness) the others are too busy being brave o ironic or a combination of the two.

Berta shows strength in adjusting to the harsh conditions of the ghetto (somewha of an abrupt discontinuity after she has been portrayed as a spoiled princess type in Berlin) and even puts up her *knippe* (cash sewn into a coat) for guns, but does not herself engage in acts of physical heroism Anna, who shows promise for evolving into a resister, is killed off by the end o Part I. The only heroic woman is Inga who isn't Jewish (so she can be allowed to

heroic) but whose heroism is mainly of loyal, self-sacrificing variety, and exists prove that intermarriages work and are en Good For The Jews.

It is interesting to observe how different di's and Helena's relationship is from t of Rudi's parents. Berta dominated sef, she was strong while he was gentle, bborn while he was conciliatory. Rudi d Helena reverse these typically East ropean roles (the fact that the Weisses e not Eastern European Jews in culture is side the point). Rudi is strong, she is ak. He leads, she follows (as she quotes him in bed, "Where Thou Goest I Will "). He is brave, she is scared, he protects, e is protected. He is a fighter, she is dy to give up. And Rudi does not seem all unhappy to have things this way. hen Helena decides she wants to go into ttle alongside him, his first response is, ot *my* wife."

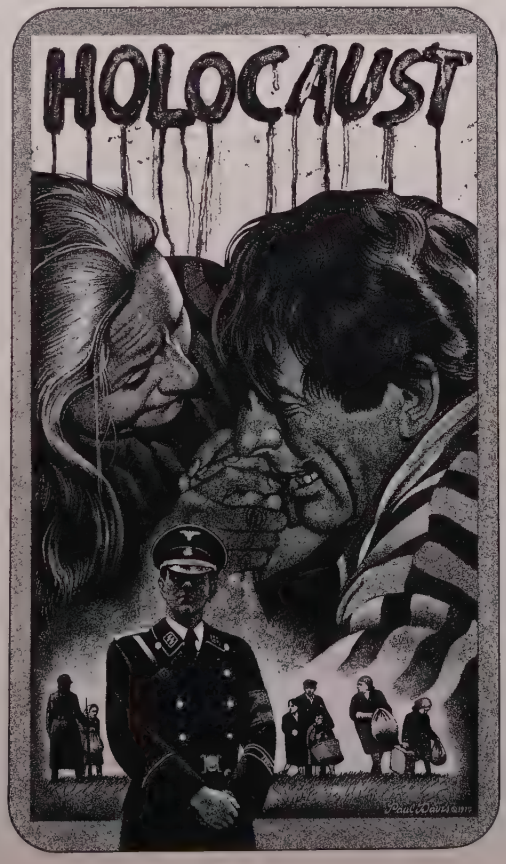
Rudi embodies the yearnings of Ameri- n Jewish men for subservient, adoring ves, for women closer in behavior to lena than to Berta. This, too, is part of e goodies withheld from Jewish men for nturies, this, too, is part of their denied nanhood." Berta, the dominating woman miniscent of their mothers and grand- others, the East European shtetl and im- igrant women who carried whole fam- es on their backs, is posited as being Bad r The Jews. It was Berta's stubbornness at prevented the Weisses from leaving ermany until it was too late, thus causing x deaths: a dominating woman always aves a trail of dire ruin in her wake.

But the authors cannot let Helena survive become a model for the New American wish Woman. Having drained her of the ility to take risks after she becomes volved with Rudi—that is now his depart- ent—she has come to represent all the ution urged by Jewish parents on their ildren, all the fear of fighting that Rudi s managed to overcome. Rather than rshipping him for being a fighter and couraging him in this role, she tries to ld him back. The fact that he gets captured hile turning around to weep over her ad body proves that, in the end, she was iability rather than an asset.

Helena has another characteristic the thors feel uncomfortable about: she is o committed a Jew, a Zionist. She has e strong Jewish consciousness and identity hich Rudi is not burdened with, and which e film is bent on portraying as being unter-productive to fighting and survi- ng. So Helena dies, as do all the other onists. (Strangely, some critics considered e film to be "pro-Zionist propaganda," hich shows their ignorant and distorted ews of what Zionism is. Zionism begins th positive Jewish consciousness; in Herzl's rds, "Zionism is a return to the Jewish ld even before it is a return to the Jewish meland." A film that has the assimilated ro survive and all the "Zionists" die, a film that postulates assimilation and not Jewish consciousness as the key to Jewish survival can hardly be called a "pro-Zionist" film.)

Having shown that "Jews like us" can fight, the authors faced a problem: what if American gentile men got the idea that, should the occasion arise, Jewboys were up for fighting *them*—these same non-Jewish American men that they want to bond with, to be accepted by? To disabuse Christian men of such a subversive idea, the authors carefully avoided making any negative references in the film to America (beyond one statement early in Part I about the U.S. not giving any more visas to German Jews). Nor does the film stress the crucial significance of the collaboration of local non-Jewish populations in the mass murders. And just to be on the safe side, to make sure that nobody thinks they distrust

Will "Holocaust"'s audiences remember the heroism of Rudi and his comrades or the over-emphasized "passivity" of the European masses? The effectiveness of the film's glorification of Rudi—to prove that "Jews like us" can fight—is questionable when we see how this poster (used on the cover of the mass-marketed "Holocaust" paperback) focuses on the victims and shows in the foreground not heroic Rudi but Nazi criminal Dorf.



or dislike the gentiles (just the Nazis and they are all old or dead anyway so who cares), the authors threw in a couple of good Christians like Inga and Uncle Kurt and Father Lichtenberg. (A source close to the production told me that the first script had no "good goyim" in it and that Green inserted some when this lack was pointed out.)

Television is a powerful medium and a very risky one as well. It provides the opportunity to convey messages to millions and millions of people—to raise consciousness and deepen awareness. It is therefore unfortunate that such a great opportunity to inform millions of people about the Holocaust through drama—with all its limitations—was lost. The opportunity may never return. (CBS which had planned to film the deeply moving novel "The Wall" has, as of this writing, tabled the project because it overlaps Part IV of "Holocaust.") It is unfortunate, too, that all the major American Jewish organizations, some of whose functionaries saw the raw script and others only the finished film, decided that "something was better than nothing," and busied themselves with preparing study guides and with urging Jews to be grateful for this production instead of angry about its distortions and omissions. *They*, perhaps, *had* something to be grateful about: the film did not mention the inaction of the American Jewish non-leadership during the Holocaust years.

(The National Jewish Welfare Board Lecture Bureau is going even further: it is sponsoring Berger, Chomsky and Rabbi Marc Tanenbaum (the American Jewish Committee's National Inter-Religious Affairs director, described by the JWB as having "prepared a detailed critique of the script which became the basis of script revisions") on the Jewish community lecture circuit. The three men are available to "talk about their experiences concerning the making of 'Holocaust'" for a fee of $500-$750 of the Jewish people's money, plus expenses.)

It is especially unfortunate that the authors were so caught up in their unconscious motivations and feelings that they did not stop to consider the dangers of their focusing obsessively on the lack of resistance by the East European Jewish masses. For in the final analysis, only time will tell whether the millions of non-Jews (the bulk of the audience) remember their hero Rudi and his comrades or the many scenes of Jews being killed while the Nazis tell everyone how easy it is to kill Jews. The danger that this memory and these words is what will remain in the public mind is real and chilling, especially in our day, when the monster of anti-Semitism is crawling out of the woodwork to find a red carpet waiting.

A Short Story

Bloodroot

by Enid Levinger Powell

My grandmother loved one person in the world. Me. I never saw her truly smile at anyone else, although she had a keen sense of humor. But her response was always harsh laughter—a bark, or angry hoot. Me alone she tried to tempt with bakery rolls, jelly-filled doughnuts and other sweets my mother deplored. Then she would sip her boiling tea while I would ask, with a mouth full of sugar, what was it like when she was a girl.

"That's over," she would say.

"But tell me what you were like," I insisted.

"The men were all afraid of me," she replied.

I stopped chewing to stare.

My grandfather often boasted that my grandmother Sarah was the most exciting woman in their Russian village. He had to leave her and their first two children behind when he escaped a Cossack sweep for Jewish men and fled to the United States. After two years of painstaking tailoring, hunched in a dark shop, he sent for his family who had hidden in the dirt basement of a sympathetic peasant.

"Why were the men afraid of you?" I asked, although I knew that everyone was afraid of her. She was handsome in the regal, stoic American Indian style. Her black hair, tightly drawn back, seemed to sharpen and lift her high cheekbones. The caverns of her eyes were so deep I assumed a dark color although I never saw them unshadowed by their bony sockets.

"Fear or be feared," she said and shrugged.

My bachelor uncles brought home their paychecks for her to deposit in accounts she kept for them. A multi-talented, but nervous young man, Uncle Ari languished in the bookkeeping job that Grandma considered suitable. No one was certain whether Ari's nervousness began when Grandma refused to let him play the piano because she had been given a violin by some debtor of my grandfather's. When the other children's piano teacher, recognizing Ari's gift, offered to give him free lessons, she finally relented.

One morning he tried to push another boundary.

"Acting?" My grandmother squared off immediately. "You think acting is something to *do*?"

Uncle Ari peeled an orange at the kitchen sink. "I'll have the lead in it—it's a radio play." He gestured toward the huge box nearly barring the way from the dining area of the kitchen to the hall. My grandmother sat open-mouthed before the webbed speaker during news broadcasts. My uncle said, "If there's an earthquake in Japan, she has to know if any Jews were killed." At night she riveted her shadowed eyes on my grandfather while he read the *Daily Forward* to her before dinner.

"A play," my grandmother mimicked him. "A play is playing. So you want to play. So I'll buy you a toy." She barked a sound meant to be a laugh.

"The rehearsals are only at night," my uncle said, still digging into the peel.

"So Borden needs a bookkeeper falling asleep?"

"I'll be home late," he said, and dropped the peeled orange into the garbage on his rush to the door.

"Throw away good food," my grandmother shrieked after him. "Starve to death—then see how long you play."

I flew after my uncle, catching him halfway through the door. He bent and squeezed

kiss against my forehead before stomping own the street. We wouldn't eat together. o one in the family did. A terrible cook, randma put a chicken in a pot of boiling ater on the back of the stove and it mained there until one or another member the family claimed a bleached piece of eat and bowl of soup; usually after Grand- a stalked to the stove to loudly inquire ho had not yet eaten and did they think ey could stay alive without a good hot eal?

I crept back to my grandmother who as singing to herself in the kitchen. Hearing e, she said, "Ninotchka—come—Grandma ill peel you a nice orange."

"No," I said, trembling.

"An egg—a boiled egg and little toast. ome."

"No."

She wiped her hands down the front of er apron. "O.K.—O.K.—but when you're ungry don't come to me." The sockets eamed like water in an underground pool. he grumbled about all our bony figures, ut none was thinner than she.

I thrust my chin out—daring her.

"Come, Ninotchka," she said softly, elting the lines in her face into their special rrangement for me. "Come, we'll walk by Mr. Petchal's. I bet he has a chocolate oughnut."

"No." But I shifted my feet, one hip inlining towards her.

"And the 10¢ store—paper dolls with ew dresses to cut."

I hung my head.

"Ninotchka," a whisper. "Ari ain't mad. ou'll see. When he comes home he'll play iding with you. Come."

"A coloring book?" I whispered back.

She took my willing hand. "Come, Niotchka. Your grandma will make you appy. And later we'll hear the radio. Listen o your grandma."

Uncle Ari put in 25 years as a bookeeper, but he did turn down all the young omen my grandmother suggested he marry. "A bachelor is a disgrace," she chanted, ut he lived at home until she died.

Only my father worked out a relationhip with my grandmother that permitted im to tease her about my mother's imprecise irth date, tied, as was the custom, to the earest religious holiday. "How come," Dad ould ask, "Lily was born six months after ou arrived in this country?"

Grandma would bark with laughter. Maybe the date I came here, I got it rong," she'd say.

"Some blond Cossack," he'd continue. nd my grandmother would shrug with a ontemptuous smile.

My grandmother's love for me seemed o center on my blond hair and light green yes. "Little *shiksa*," she called me as she araded me before visitors.

"She doesn't look Jewish does she?" raised acquaintenances in the street. And ince my grandmother beamed coldly, I miled a thank you and dipped my head modestly.

We had one regular outing on the streetcar to visit her sister-in-law whom she despised. My grandfather's sister was as plump as the cushions stuffed about her brocaded apartment. She had no children and cuddled me unmercifully under my grandmother's cold eye.

"Such a skinny one she is," my great-aunt would say.

My grandmother's eyes gleamed but she only shrugged.

"If I had her with me awhile she'd show some flesh," the woman continued.

"If I ever want her stuffed, I'll think on it," my grandmother responded. "But I've heard too much flesh can make a woman barren. Not that I'm such an expert."

I could see the neck of the large woman redden and the following remarks would fly in Yiddish. Nevertheless, the aunt always sent us home laden with packages of expensive children's clothing that my mother would smooth gently and shake her head over.

But my grandmother would press her bony fingers against the pounding in her skull and curse her sister-in-law's selfishness.

"Why do you put yourself through it?" my mother asked. "Are these dresses worth your aggravation?"

My grandmother paused in her head massage to level a finger at my mother. "Would she send one rag of underwear? No. I should first go to her fine house and see her carpets—her dishes—then she gives."

"But it makes you ill."

The contemptuous smile fought with the pain on my grandmother's lips. "And after she sees Ninotchka, her Harry tells your father, she is sick for days. They thought gold could make babies. Now they rot alone in their fancy apartment."

"So you'll kill yourself for some fancy dresses?"

She rose to her full height, towering over both of us. "They owe Nina. Who else do they have? But with some"—and her eyes seemed to sink deeper, as if into memory—"with some you have to let them see a little—suffering—before they'll save even a child." Her eyes gleamed at us. "So I make sure I give them back pain for pain."

"That's revenge—sickness," my mother whispered.

But my grandmother heard and we both trembled at the menace with which she said slowly, "You know nothing—nothing about revenge. Revenge," she concluded, "is justice."

She eventually made that clear to me. On one of our returns from the great-aunt, we were more loaded down than ever and could hardly thrust ourselves and our packages through the trolley door and down the steep steps. Apparently in a rush, the driver barely allowed time for us to alight so that my coat caught in the closing doors. My sudden fright was overshadowed by my grandmother's screeching. When the driver, shouted to by passengers, finally reopened the doors my grandmother clutched me to her and began to curse the man in high-decibel Yiddish with some English "dog" and "Cossack" thrown in. The driver reddened, recognizing tone and content, and finally shouted, "Shut up, you dirty Jew!"

As he began driving off, my grandmother dropped me to her side. Her eyes seemed to disappear into their craters. Her fists doubled and her throat bulged with sound. She ran alongside the trolley, yelling, spittle flying in the air while I screamed to see her dash away from me. Eventually, the trolley outdistanced her and she stood gasping in the street until I ran up to lean against her. Her hair had loosened and wisps of black streamed around her face.

"He'll go to jail," she said, bending over me. "He can't say that—not to me." I trembled against her in a kind of excited terror.

My grandmother did indeed bring the man to court. Among my grandfather's customers she found and bullied a lawyer into taking the case. With time and location documented they found the driver and my grandmother repeated to a judge, in quieter though equally vehement tones, that in America a man could not call her a dirty Jew. To everyone's surprise the judge agreed and fined the driver, who paid the small amount in red-faced disbelief.

When she died, near her seventies, my grandmother had not one gray hair, nor had shrunk from her five foot seven inches. Neither my mother, daughter, nor I ever reached my grandmother's height.

I began to search for my grandmother in myself when I entered college. I could not forget: "the men were all afraid of me." I dated happily until a golden basketball player focused his Teutonic attention on me. Immediately my stock rose with my roommate, sorority pledge sisters, and myself. I masked my anxiety to please with attempts at humorous self-deprecation. He introduced me to his fellow players as a "brain," grinning to show how illogical it was to find one housed in me. "You know," he finally said, after an evening in which we emptied ourselves of every detail of our past, "you don't seem Jewish."

An automatic smile, twin to his, formed on my lips and suddenly I felt as if my eyes were darkening in my head. A contemptuous laugh broke out of my throat.

"I don't consider that a compliment," I said coldly.

He froze.

I felt tall and exciting.

I eventually married a dark, neat man and our daughter is small-boned as he is. My son, however, is very tall and fair, with enormous hands and feet and blue Cossack eyes.

Enid Levinger Powell is a free-lance writer of short stories, essays and poems, and a teacher of creative writing.

Books

Prostitute's Progress

by Reena Sigman Friedman

The Maimie Papers, Ruth Rosen, Historical Editor, Sue Davidson, Textual Editor. The Feminist Press, in cooperation with the Schlesinger Library of Radcliffe College (1977), $15.95 hardcover; $6.95 paper.

The Maimie Papers tells the poignant story of one Jewish woman's struggle for survival. The writer, Maimie Pinzer, overcame a past of poverty, prostitution and drug addiction to embark upon a successful business career and establish her own Mission House for "wayward girls." Readers will find themselves empathizing with Maimie—with her hopes and fears, her inner conflicts and her gradual development into a strong and dignified woman.

The remarkable account of Maimie's life unfolds in a series of letters which she wrote, between 1910 and 1922, to Fanny Quincy Howe, a prominent Boston society lady who was devoted to humanitarian causes. A Philadelphia social worker, Herbert Welsh, had taken Maimie under his wing while she was in the hospital recovering from morphine addiction, and had suggested that Mrs. Howe contact her. Over the course of their 12-year correspondence, a bond of genuine affection developed between these two women of radically different backgrounds. As Maimie observed in one letter, "You see, when I write you, I write everything...things that I have always had to keep to myself, for I never trusted any other woman."

Maimie's letters provide the nearly complete autobiography of a most extraordinary woman. Born in 1885 into a modestly comfortable immigrant Jewish family in Philadelphia, Maimie was compelled to leave school at the age of 13 because of the sudden "brutal murder" of her father. The young, studious girl bitterly resented having to assume the care of a household of five children, and began working in a neighborhood department store to earn pocket money. She soon learned that "making dates" with the young men who frequented the store yielded substantial profits. Her lengthy absences from home led her mother and uncle to commit her to prison and, subsequently, to the Magdalen Home, a mild reformatory for delinquent girls.

Finding herself unable to effect a reconciliation with her family, Maimie fled to Boston with her lover, Frank Sloan. After suffering the removal of her left eye, probably because of syphilitic infection, she married Albert Jones, a carpenter, hoping to attain a measure of financial security. Although she had continued her prostitution activities throughout her marriage in an effort to supplement the couple's starvation income, she finally resolved to reconstruct her life under Mr. Welsh's influence.

Maimie's decision led her to stenography school and a responsible position with a meat-packing firm. Having separated from her first husband, she ultimately settled in Montreal, where she and a friend opened the "Business Aid Bureau," a letter-writing and duplicating service. When wartime economic vicissitudes forced the closing of her precious business, Maimie initiated plans for the founding of her Montreal Mission for wayward girls. She married Ira Benjamin, her adolescent sweetheart, and was last known to have been living with him in a Chicago hotel.

Elements of Maimie's inner life emerge at several points in the narrative. Hers was a strong and a colorful personality, rich in its contradictions and complexities. Serious and ambitious, she was also optimistic and resilient. She could be independent and occasionally manipulative, yet she exhibited warmth and compassion. An avid reader and correspondent, she was highly intelligent and unusually articulate, in spite of her limited formal education.

Despite her bitterness toward a family that repeatedly condemned and rejected her, Maimie continued to offer her mother, brothers and sister assistance in times of need. And, although Maimie herself clearly aspired to a better life, in which cleanliness proper manners and elitist respectability figured prominently, her generosity extended to a number of impoverished immigrant families whom she befriended in the course of her travels.

Maimie's autobiography to a large extent mirrors the experience of countless working class women of her generation. The circumstances leading to her involvement with prostitution followed the standard pattern observed by "Purity" crusaders of the late 19th and early 20th centuries. They reported that most of the girls came from homes which had been suddenly plunged into poverty by the death or desertion of the breadwinner. These daughters rebelled against parental insensitivity to their needs and very often began their "careers" as salesgirls in department stores. In fact Maimie herself identified the lack of affection in parents' relationships with their children as the major cause of prostitution among young women.

According to Jane Addams, a leading figure in the campaign against "white slavery," young women entered "the life" when they recognized the discrepancy between their miserably low wages and the glamorous existence which a life of prostitution appeared to offer. Maimie described her own dilemma in the following manner: "Oh What's the use—for I don't propose to get up at 6:30 to be at work at 8 and work in a close stuffy room with people I despise until dark, for $6.00 or $7.00 a week! When I could, just by phoning, spend an afternoon with some congenial person and in the end have more than a week's work could pay me. Doesn't that sound ugly—and it feels ugly—but they are my thoughts."

Maimie's story is typical of the experiences of working women in her day in other significant ways as well. In disowning a daughter who had gone astray, Maimie's relatives reacted in a manner characteristic of many Jewish, Irish and Italian families of the time. It is also important to note that Maimie's Montreal Mission closely resembled the other homes and clubs for working girls that proliferated in the early years of the 20th century. Finally, Maimie was a victim of sexism in the work place, a prevalent female grievance during this period. In sum, as editor Ruth Rosen has concluded, Maimie's life brings into sharp focus the limited options available to lower-class American women of her time—menial unskilled labor, marriage, or prostitution.

This "autobiography" also deepens our understanding of the traumas suffered by immigrant Jewish families in the process of their accommodation to American life. The considerable involvement of Jewish girls in prostitution was but one symptom of serious family disorganization in the immigrant Jewish community. It has been estimated that between 1913 and 1930, 17% of the

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stitutes arrested in Manhattan were ish. Maimie's letters belie traditionally d assumptions regarding the nature of ish family life, and provide insight into problem of Jewish prostitution during s period.

Yet, for all that she shared with other men of her class, Maimie was, in many pects, unique. Her origins were undoubtly more comfortable than those of most ner contemporaries in the working world. ised in a home where education and ward mobility were encouraged, Maimie s evidently guided by these norms. Moreer, she could depend upon substantial ancial assistance and moral support from lth Herbert Welsh and Fannie Howe dur; troubled times, which enabled her to ercome many obstacles and to succeed aere others failed.

The Maimie Papers offers students of nerican social history valuable insight o the world of the inarticulate masses d the working-class subculture in the opening decades of the 20th century. Of particular interest is the light which her letters shed upon the attitudes of lower-class women toward their wealthier benefactors. Maimie continually sought the approval of both Herbert Welsh and Fannie Howe, and clearly internalized many of their middle-class, Protestant notions of industry, thrift and respectability. Yet she objected strongly to Welsh's reference to her as his "work" and to her position as a "miserable parasite," dependent upon the charity of others. Finally, Maimie discarded the more conventional philanthropic methods, which she herself had found alienating, in dealing with "her girls" at the Montreal Mission.

Editors Ruth Rosen and Sue Davidson have done a superb job of editing and arranging Maimie's letters to present a coherent account of her life and thoughts. Ruth Rosen's historical introduction provides the necessary framework within which Maimie's personal drama must be viewed. The chronological table is extremely useful, as well, for its clarification of the sequence of events.

The Maimie Papers may be appreciated not merely as a rich source of historical information, but as an entertaining autobiography of considerable literary merit. The author's perceptive sketches of personalities and events, some amusing, some tragic, spring to life in her pages. Maimie herself is, above all, genuine. She is a character with whom readers can readily identify.

Maimie's last known letter to Fannie Howe captures something of its writer's essence. Maimie was both a perpetual dreamer and a hard-headed realist who was painfully aware of her own limitations: "I want to go to school—i.e., I want to take up the study of something. I am fearful lest my equipment is inadequate....I haven't discussed this with Ira, mainly because in his estimation, I know now more than anyone alive! However, I know what I have yet to know."

MOTHER'S BRANCH

GRANDMOTHER

GREAT-GRANDMOTHER

GREAT-GREAT-GRANDMOTHER

from the collection of Eve Kessler

Our Mothers, Ourselves

by Bonnie Gordon

nding Our Fathers: A Guidebook to Jewish enealogy, by Dan Rottenberg. Random ouse (1977), $12.95

Some time before Dan Rottenberg's cellent guidebook to Jewish genealogy as published, I half-successfully traced d recorded more than two centuries of y direct ancestry after a few hours of nversation with certain relatives and veral afternoons in the New York Public Library. Unfortunately, half of my ancestors were never mentioned, never recorded, never acknowledged: the women. My foremothers.

After reading Rottenberg's book, I now have some clues on how to find out information about some of my more immediate female ancestors. It will take some work and lots of patience—not to mention postage stamps—but at least I now know whom to write to and what to look for. For that I thank Mr. Rottenberg warmly, although not without some sadness, for I wish he had cared less about alliteration in the choice of a title for his book.

Finding Our Fathers—despite its limiting title—is an excellent source of information for those interested in the more recent genealogy which is more likely to include the women. In a detailed and organized manner, complete with addresses, Rottenberg tells the reader how to begin the search—chart what you can, talk to relatives,

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write and visit them, visit the graves of deceased relatives for more clues. He tells how and where to obtain public records in the United States that give access to birth, death, and marriage information, federal census records, ships' passenger lists, naturalization and probate records; newspaper obituaries and city directories. He discusses various organizations and institutions in America and across the ocean, Jewish and otherwise, that have compiled genealogical information. His writing is factual, concise and easygoing.

One excellent chapter is devoted to what he calls "a quick course in Judaica." He explains relevant details about Jewish population and especially the effect of the Holocaust, a brief history of Jewish wanderings over the ages and how Jewish communities began or ended in various parts of the world. He talks about the concept of the Diaspora, the difference between Sephardim and Ashkenazim, and most important for students of genealogy, traditions in giving names to children, what certain prefixes indicated and how families adopted certain names.

Unfortunately, beyond this last hundred years, there is very little known about our female ancestors, except in the most general way. Dan Rottenberg himself is certainly not to blame for the appalling lack of information on our female ancestors compared to the wealth of information on our male forebears.

An uncle of mine, who shall remain nameless, commented: "The women didn't count. All we needed them for was to have our [*sic*] children." This attitude, directed at this "strange" notion of mine to research my matriarchal line, was the very attitude that helped obliterate the names, faces and the stories of these Jewish women who gave birth to all of us.

The chart of the ancestors and descendants of the commentator Rashi (1040-1105) is a classic example of this distorted perspective of who and what was significant in the annals of Jewish history. All the charts in the book are composed almost entirely of the males, as if none of the men ever had mothers, or sisters, or daughters. In fact, the charts give one the impression that all these men have conceived alone. Occasionally, a woman's name appears—in italics, and set off to one side while the vertical line indicating progeny is centered under the male's name alone.

Rashi's chart begins with several generations preceding his birth. Abun is at the top, and a vertical line connects him to his son Isaac (no woman is mentioned, naturally). Isaac had a son and a daughter. The son was Simon the Elder, who lived during the tenth century. The daughter is simply recorded as "daughter," in italics and parentheses. Why was she even mentioned at all? For a very important reason: she married a man, Isaac (mentioned by name, of course), and in 1040 they had a son, Solomon, who later became known as Rashi, the brilliant commentator on the Torah and Talmud. Significantly, the vertical line indicating his birth is centered directly under his father's name.

When I saw this, a hundred questions flooded me. Who *was* this daughter who became Rashi's mother? What was her name? What was she like, to have raised a son so learned, so studious, who gave us so much? I felt a keen sense of loss.

Our female ancestors may not have been learned rabbis, *"tsaddikim"* or community leaders (although we don't know for su that they were not). Many, we know, we the *wives* of learned rabbis, "tsaddikin and community leaders. But they played vital role in the lives of our Jewish ancestr families and their contributions were primary importance to Jewish survival They deserve more than the erasure their particular lives, as if they were nothin more than chalkmarks on the blackboar of Jewish history.

Here and now, I would like to propos that we, Jewish-identified women, feminist undertake the responsibility of assuring o decendants the availability of informatio they may want someday in searching whe they came from, and who they are. Som of us may attain a measure of success i our chosen fields or crafts, some of us ma indeed become known as Jewish schola or community leaders. Some will not b known to the world at large, choosing t attend to the important task of raising ou children to be whole people. But let none us be forgotten, cast aside. Each life has story, each person leaves a mark. The pe is a powerful instrument, as is the tap recorder.

My own mother, Jean Twersky Gordo responded to my request for informatio in this way: "I wish now that I had talke more to my mother when she was aliv and had asked her questions such as yo are now asking me. I wish I had talked t her about her childhood, and her experience and those of her own mother and grand mother."

I have now recorded some of that infor mation. I will not make the mistake denying my own granddaughters full know ledge of the women who gave them life.

A New Woman Poet Surfaces

by Diane Levenberg

Periods of Stress, by Irena Klepfisz. Distributed by I. Klepfisz (P.O.B. 56, Van Brunt Station, Brooklyn, NY, 11215), $2 plus 55¢ postage. Checks payable to author.

This is a strong, honest and highly readable first book of poetry. The poet shares her pain with us, in universal terms so that we can identify with her. We see the images; we feel ourselves caught up with her in her experience and remember how we too might have felt.

The book is divided into six sections and they suggest a movement from origins to current identity and the achievement of self-awareness. The first poems in the book deal with harrowing experiences during the Holocaust—some obviously real, some possibly imagined. These are some of the strongest poems in the book and reveal to us, so painfully, the source of the sensibility later developed by the poet. The poems speak of rape, being left by a father (and given into the care of nuns), the never-ending fear created in the surviving child and mother, and the difficulty of ever really adjusting to a post-Holocaust world.

Part II deals with sexual connections—female to male and female to female. The poems after Part I have a fresh poignancy about them and the complexities of the poet become clearer; her paradoxes point the way to universal truth. *"It is unwise during periods of stress/ or change to formulate new theories...i am too frightened to venture out alone./ let me stay till i'm secure again/ somewhere else and then leave me alone."*

Part III deals with the poet's attempts to discover herself—alone and as a woman. This section is developed against the backdrop of Montauk, where most of thes poems were written. Located at the extrem edge of eastern Long Island—the last lonel stretch of land jutting out towards bot the Sound and the Atlantic—Montauk remote, windy, with beautiful beaches. Fo New Yorkers, it has the appeal of th frontier about it—pristine beauty carve out of rock, and sand and natural harbor

For all our advances in this cultur most feminists, I believe, have suffered th lack of savvy needed to deal with "unciv lized" land and sea—trees, animals, weathe ing natural rather than emotional storm Therefore, for Klepfisz, as I think for man women, the feeling of aloneness again the vast expanse of an inhospitable natu is a painful but maturing experience.

Something about this confrontation wit nature and her own being has wrough sensitive changes in the poet—changes sh wishes to share with us. In Part IV, sh takes us to a center for retarded childre and somehow we feel her early pain expe ienced once more through the suffering

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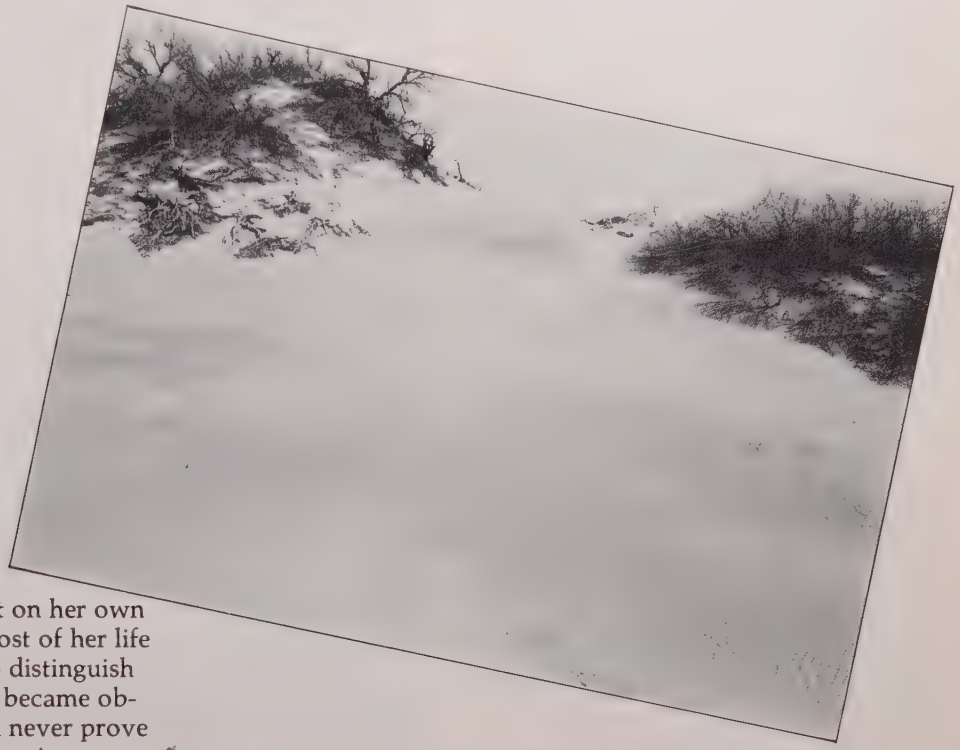
e children. But here the poet has become e objective, has gone outside of herself, has exchanged self-consciousness and nd of shyness for universality and a kind of compassion.

We move with her to Part V, which I is not as coherent as the rest of the k. It tries, I believe, to suggest how this objectivity, this change of vision, can allow the poet to comment on the contemporary scene as well as on her ability to see a lover in a new light. If that is the case, these are not my favorite poems. Other poems of hers could have better suggested this intention.

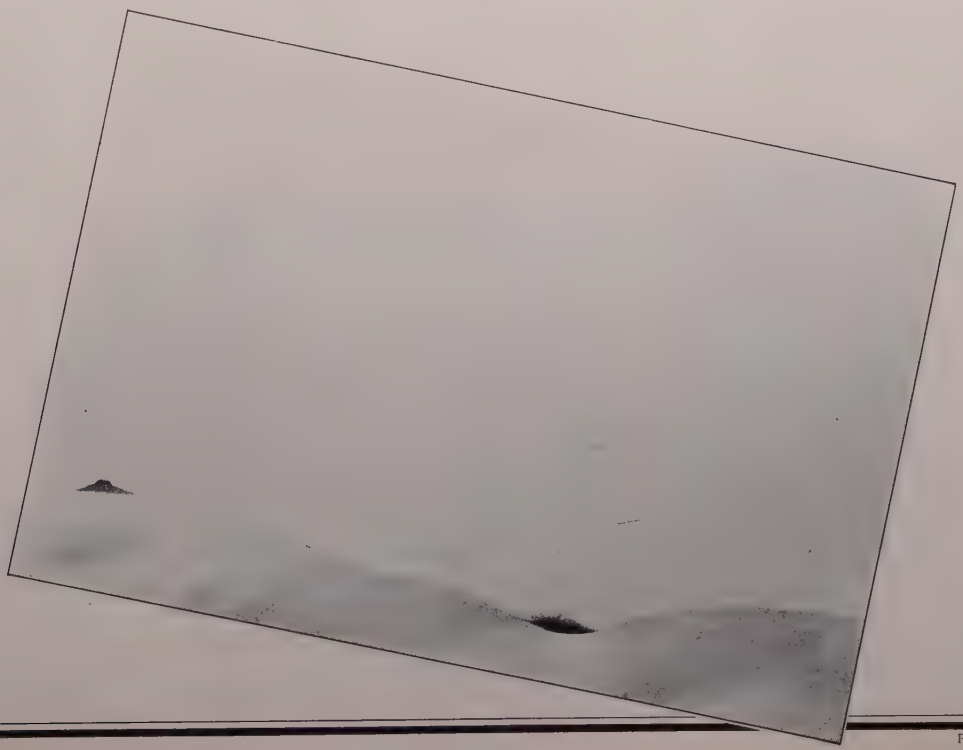
The last part of the book is strong and hopeful. In a series of "self-dialogues," the poet allows us to view her transformed self. She is ambivalent—trusting her center and her need to be alone, but also aware of and able to admit to her loneliness—*"i would never have placed/you here...and yet i've been lonely/of late and would not mind/some company."*

We have followed Klepfisz through her periods of stress and we know her now. We can pay her one of the highest compliments from reader to writer—she is us.



edges

e only reason she was not able to make it on her own ugh she'd been on her own and alone most of her life as that she'd never before been forced to distinguish erself from trees or sand and sea. and it became ob- us that when it came to rocks she could never prove ner own distinctness. the realization occurring one ry clear transparent day when she could see all the y to the end of the point frightened her so much she back to the house and rolled herself up in a blanket. first she closed the bedroom door.



Photographs by Eve Kessler

(Kol Ishah— *Contd. from Page 9)*

Our Soviet Sisters

"Guardian Angel" in Siberia

Ida Nudel, "guardian angel" of the Soviet Prisoners of Conscience, has been exiled to the village of Krivosheino in Siberia and is living in "primitive and hostile surroundings," according to information received by the Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews.

Nudel was sentenced to four years' internal exile on June 21 after participating in a demonstration in Moscow to protest the arrest of Vladimir and Maria Slepak. The Slepaks were charged with "malicious hooliganism" after they hung a banner from their Moscow apartment with a plea to be reunited with their son Alexander, who is in Jerusalem.

Until her arrest, Nudel, an engineer-economist, had frequently risked her safety to secure better conditions and liberation for the Prisoners of Conscience. When sentenced, she told the court:

"During the past seven years I have been filled with a daily battle for myself and others. Every time I was about to help another friend, my heart filled with an extraordinary feeling unlike any other. Perhaps the closest such feeling is that which a woman feels when giving a new life...."

The Jewish Telegraphic Agency reported that Nudel is the only woman in a men's hostel, and has already faced several assault attempts.

(top) Moscow Jewish women protesting Soviet refusal to give their children exit visas Israel. (above) Two members of the Moscow Jewish Women's Committee being tailed b KBG agent and policeman. The women have vowed that no persecution will stop them.

Women Refuseniks Organize

MOSCOW—Feb. 17, 1978—

Scene: The living room of Grigory and Natalia Rosenstein.

The table dominated the room. It was laden with those special dishes which mark the celebration of the Shabbat in Jewish homes throughout the world.

We numbered 22—six Refusenik couples, the two Rosenstein children, and English, French and American visitors who had been meeting with Refuseniks during the week. Our Jewishness cut across all existing boundaries as we momentarily put aside the oppression, the fright, the frustration, the pain and welcomed the Shabbat with shared hopes and dreams.

I had only that day learned of the existence of the Soviet Jewish Women's Committee. Its top priority is Jewish culture and the Refusenik children's general welfare and health (particularly the availability of medicine, even vitamins). [According to the Student Struggle for Soviet Jewry, the Women's Committee also opened an underground kindergarten in Moscow.]

The committee scheduled a demonstration for March 8, International Women's Day, at the Lenin Library. [More than 100 KGB agents surrounded the area and attempted to hold the 23 demonstrators. The four women who reached the site of the planned demonstration managed to open their coats and unfurl signs with the message "Let Us Go To Israel," written in blue and white and a Star of David. KGB agents arrested them, according to the National Council on Soviet Jewry.]

After I returned to the U.S., I attended a national "retreat" of young Jewish leaders in Washington, D.C. I delivered a message from the Women's Committee asking for support from the West. However the American Jewish organizational structure limits the ability of national boards and committees to undertake direct, quick action. For example, in March, an officer on the National UJA Young Women's Cabinet told me, "Before we can proceed [with action on behalf of the Women's committee]... we must clear it." Half a year later, this officer has not yet gotten back to me.

Meanwhile, the members of the Soviet Jewish Women's Committee hold to the statement made to me in February: "No persecution shall stop us in our struggle."

—Susan C. Dessel

Writing to members of the Soviet Jewish Women's Committee provides moral support and reminds Soviet officials that these women are cared about in the West. Write about yourself, your family, or your work, but do not voice anti-Soviet sentiments.

Registered letters, with receipt requested, have the best chance of being delivered, although even these may be stopped. Also, letters from the USSR may be censored or stopped. You can write to:

Irene Gildengorn (Lainer), Profsoyuznaya 87/4/26, Moscow 117342

Batsheva Yelistratov, B. Tsherkizovskaya 1/2/50, Moscow 107061

Hanna Elinson, Streletskaya 6/24, Moscow 127018

Natalia Rozenshtein, Butlerova 2/1/69, Moscow 117485

Larissa Vilenskaya, Poste Restante K-9, Moscow

For more names and addresses write Student Struggle for Soviet Jewry, 200 West 72 St., New York, NY 10023.

No Longer Among Us

ma Levy Lindheim (April 10), age 91. neim, a former president of Hadassah 5-28) who settled in Kibbutz Mishmar mek at age 47, was author of *Parallel st: A Search of a Person and a People* 2) and *Immortal Adventure* (1925). Born a German-Jewish family, she studied at ewish Institute of Religion as a candidate rabbinical degree in the 1920's. Lind- helped introduce playground and recre- al work in Israel, and fostered the first azine edited by Jews and Arabs in Haifa. was a member of Hashomer Hatzair.

via Lubetkin (July 11), age 64. Lubetkin one of the leaders of the Warsaw Ghetto sing and, with her husband, Yitzhak kerman, a member of the Underground Command. Her role was so central the code word "Zivia" was used in the erground correspondence of the Holo- t to stand for "Polish Jewry." She survived war, settled in pre-state Israel and was a der of Kibbutz Lochamei HaGetaot tto Fighters Kibbutz) and its museum. ominent figure of the HeChalutz move- t in Poland, she served in Israel as sec- y of the Kibbutz HaMeuchad movement several years.

Gail Rubin (March 11), age 39.

The League for Women's Rights n the Courts in Kfar Yona, Israel, as set up a voluntary domestic tri- unal called Din Zedek (just judgment) where spouses can reach a divorce ettlement by mutual agreement. The greement can then be finalized by he Rabbinate and a *get* (divorce aper) issued.

The Din Zedek functions according o *halachah* (Jewish Law), and there s no fee for its services. No lawyers re admitted. Nothing said there is ecorded, legally binding or precludes ither party's right to take her/his ase elsewhere.

"Appearing in the Din Zedek is a ersonal act of moral judgment and ll is held in strictest confidence," the rganizers' information sheet states. The applicants may speak for as ong as they need. Because nothing is ecorded, they may speak unasham- dly and truthfully. The result is that he applicant arrives at his or her wn decision according to self- erceived abilities and commitments."

Mazel Tov

Science

Ora Grafstein, recipient of science award n by former President of Israel Ephraim zir in memory of his brother; **Dr. Judith ick,** one of six women NASA is training e astronauts.

Arts and Letters

Zelda Mishkovsky, Israeli poet, awarded Tel Aviv municipality's Bialik Award for Literature: **Rachel Fishman,** recipient of Israel's Itzhak Manger Award for her work in Yiddish; **Nehama Hendel,** recent Russian emigrant to Israel, recipient of a special Manger Award as Yiddish stage artist and singer.

Synagogues

Phyllis Cole, Mindy J. Fliegelman, Gail R. Karp and **Sarah J. Sager,** now working as cantors following graduation from Hebrew Union College-Jewiah Institute of Religion, New York City. A special mazel tov to **Cantor Fliegelman,** who has been blind since infancy. **Laurie Rimland,** cantor of B'nai Tikvah in Los Angeles, first Conservative synagogue to hire a full-time female cantor. **Ruthel Weiss,** President of Ner Tamid, Conservative synagogue in Chicago; **Miriam Regenstreif** and **Claire Chitayat,** Treasurer and Vice President of Orthodox Spanish and Portuguese Synagogue in Montreal.

Fund Raising and Community Organization

Mildred Hurwitz, Israel Bond Campaign Co-Chairman (her title preference), Chicago; **Milly Lande,** General Chairwoman of 1978 Combined Jewish Appeal and Israel Emergency Fund, Montreal; **Marie Fellman,** President of Jewish Federation, Omaha; **Joyce Newman,** President of Jewish Federation of South Broward, FL; **Marion Goldman,** President of Jewish Federation, San Jose, CA; **Esther Mitnick,** re-elected President of Federation of Jewish Agencies, Atlantic County, NJ.

Students

Randy Robinson, Executive Director of Jewish Students Federation, York University, Toronto; **Hannah Males** of Cleveland, President of National Conference of Synagogue Youth, 1978-79; **Susan Grossman,** Editor-in-Chief of Jewish Student Press Service; **Deena Cohen,** sophomore at Ramaz School, New York City, first place in World Zionist organization's National Bible Contest.

Labor

Rita Kurland, first woman elected to a national office of National Jewish Civil Service Employees.

Institutes and Institutions

Emily Sunstein of Philadelphia, appointed Chairperson of Institute on Pluralism and Group Identity, American Jewish Committee; **Ruby Barter,** first woman to chair B'nai Brith's Mountain States Institute of Judaism this past summer; **Joan Jacobson,** unanimously elected president of 92nd St. YM-YWHA, New York City.

The Press

Ann Siller Kostant, Editor of Brookline, MA *Jewish Times*; **Fran Gold,** Editor of Jewish Council of Central New Jersey publication; **Ellen Bob,** Editor of the *Journal* of the North Shore Jewish Community, Salem, MA; **Jane Gerber,** Editor of the new magazine *Shoah, A Review of Holocaust Studies.*

Diplomacy

Hava Hareli, appointed Israeli ambassador to Norway.

The uncensored edition of *The Hite Report: A Nationwide Study of Female Sexuality* by Shere Hite will finally be available in Hebrew in Israel. The groundbreaking study was originally published in Israel by Keter Publishing House with large portions of the book's contents deleted in the first three printings, among them material about the early Hebrew tribes. No acknowledgment was made that the edition had been abridged.

Combined efforts of many people, including Ms. Hite and several Israeli feminists, forced Keter to publish the book in its entirety.

Oy Vey

Sh'ma, a bi-weekly "journal of Jewish responsibility," claims to welcome diverse points of view in its examination of political and moral questions. Yet *Sh'ma* devoted most of two consecutive issues—December 9, 1977 and December 23, 1977—to a debate on abortion which excluded women. Four male rabbis and one male professor pondered whether poor women deserved Medicaid funding for abortions.

Telephone companies across the U.S. have refused women's requests that their names be listed in telephone directories along with their spouses', claiming the book would be too bulky and too expensive. In Israel, double listings have been done for years. Inform your local phone company of this practice to illustrate how the more advanced nations treat women.

Cohen Colette & Jack, House 269/4 ..32 70
Cohen Dalia & Shimon, House 1114/6 ..30 86
Cohen Daniela, House 613b/2 .....29 30
Cohen David, House 603/15 .....39 02
Cohen Haya, Shikun Amidar 184 ..... 23 08
Cohen Haya & Abraham (Albert), House 403/11 ..... 38 05
Cohen Ilana & Giyora, House 608/12...27 59
Cohen Ilana & Moshe, House 422/2 ...39 46
Cohen Judith & Haim, House 221/25 ..37 05
Cohen Kaduri, Indust Zone 38 51
Cohen Louise & Jack, House 408/2 ... 35 70
Cohen Marlene & Yaakov, House 311/6 ..35 40
Cohen Meir (Miro), House 716/15 ....33 84
Cohen Miriam & Michael, House 553/2 ..... 25 52
Cohen Moshe & Shoshana, House 184/1,26 67
Cohen Nissim, House 614/11c 34 44
Cohen Rachel & Nissim, House 236/4 . 28 03

Listings from the Israeli phone directory.

Researchers at the Mount Sinai Medical School in Miami recently discovered that chicken soup is an "efficacious" upper respiratory tract infection therapy." We could have told them that years ago.

(**Letters**— *Contd. from Page 5)*

3. *Ms. Joans objects to my saying that "on the East Side only a tiny fraction of wives worked full time...".* In seeming rebuttal she cites several writers—all of whom speak about the economic role of Jewish women in Eastern Europe, where wives did often work full time. She just does not know or understand that conditions changed from there to here. As I write on p. 174: "it was so hard to maintain any sort of decent life in the tenements...that the immigrant wives, who in any case seldom possessed marketable skills, had to stay home. For both husband and wife, even if there were no children, to spend 60 hours a week in a shop would have made family life all but impossible. Nor did staying home mean leisure or indulgence for the wives."

4. *Ms. Joans says I highlight the heroes of the shirtwaist makers strike, but "nowhere does he detail the importance of the rank and file."* Untrue. I've already quoted the sentence about "natural leaders," i.e., that the ranks contained natural leaders. I further refer interested readers to the entire section, pp. 295-300.

5. *Ms. Joans quotes me as saying about Lillian Wald* that "By some later perspectives, she missed a good deal in life. She never married, she seemed to have no intense personal relationships etc." She then rebukes me for not recognizing that Wald "might have actually been quite happy and enjoyed her position." But this is really outrageous, for anyone turning to p. 94 of my book can read directly after the sentence to which Ms. Joans objects: "If these were the costs of (Wald's) life, the rewards were at least as high... Like the other superb women of her generation who plunged into the work they saw ahead of them—women like Jane Addams, Rose Schneiderman, Lavinia Duck, Florence Kelley—she made a mockery of all the idle chatter about 'a woman's place.'"

Ought that not to satisfy the most ardent feminist reader? And ought such a reader not wonder why it is that misplaced ideological fervor will lead a reviewer to misrepresent a book in which such sentiments appear?

Irving Howe
New York, NY

Barbara Joans Replies:

1. Mr. Howe believes that he has written "substantial sketches" of four women and that women, in general, are appropriately represented in his work. I would suggest that they occupy, at best, 10 percent of *The World of our Fathers* and that in a 650-page book, 65 pages is a little less than appropriate.

2. Mr. Howe should look at his own pictures. The one titled "girls at the machines in a garment shop" (between pages 300 and 301) has women of all ages represented and at no stretch of even an aging imagination could they be called girls.

But more to his point, the use of the term girl is only partially analagous to the racist use of the term boy. Mr. Howe states that he did not change his use of the term Negro when referring to Richard Wright or Ralph Ellison. He did, however, call them Negro and not nigra, darkey or boy. It was a term used *then* by both black and white writers. Similarly, the term girl (meaning woman) was used 75 years ago but Mr. Howe is writing *today* about yesterday. His book of essays (where he refers to Ellison and Wright) was written several decades ago when black men referred to *themselves* as Negro writers. But *World of our Fathers* was published in 1976 well after women's linguistic preferences had already been made clear.

3. The statement on page 174 "...that the immigrant wives, who in any case seldom possessed marketable skills, had to stay home" is in direct contrast to the other historians' information quoted in my review. They claimed that it was *primarily* the women, not the Torah-studying men, who had the "marketable skills" and that they continued to use them with cunning and strength in America.

4. Mr. Howe *has* highlighted the importance of the rank-and-file women in his section entitled "The Girls and the Men." This section (all of five pages) is devoted to contrasting the two major strikes of the time. He writes of the primarily female shirtwaist makers strike and then of the later cloakworkers strike. To quote Mr. Howe (page 300) "What the girls began, the men completed."

5. Mr. Howe perceives Lillian Wald's rewards in terms of her influence upon generations to come. I am suggesting that she might have had an exciting fulfilling life in the present.

Finally, when all the remarks are pointed and counterpointed, there remains something to be said about the nature and purpose of feminist criticism. Writers, like all people, reflect the habits, mores, rules, codes, prejudices and foibles of their culture. As we grow and change, our writing matures to reflect our reconsidered values and inspired insights. We do not, however, change all aspects of ourselves equally and are not uniformally sensitive to all areas. Writing requires specialization and long-term involvement that points us in discrete and specific directions.

As a historian and humanitarian, you, Mr. Howe are aware of the inequalities and oppressions of different peoples in this hierarchical, sex, race and class stratified society. You are not, however, sufficiently or forcefully aware of *all* the inequalities. Those who directly experience the specific inequalities focus more acutely upon them. You can be expected to be only peripherally aware of the multiple aspects of sexism. As a humanitarian, you oppose inequalit and as a historian you chronicle it, but as man you only partially perceive the enormit of male/female power discrepencies.

It is the task of feminist criticism t point out these discrepancies. Such a sen tence as "the girls and the men" woul sound right to you. You have been socia ized into accepting, without question, i rightness. Since you are part of the men, did not occur to you to do the questioning On this particular issue, it was up to th women to criticize.

Change comes slowly. Some fight i some ignore it, some ride it out and son facilitate its happening. No, Mr. How you are not an enemy. Of course not. Bu until you recognize the limitations of you socialization, as we have been forced t you are not a friend.

Tayere khavertes,

I was disconcerted by an incorrec assumption stated by Sharone Abramowitz one of the organizers of the L.A. forum o feminism, Judaism, and anti-Semitism. (Vo I, No. 4) You quote her as saying "Yiddis literature is 99% male." She also says tha the few female Yiddish writers were Amer cans. In E. Korman's *Yidishe dikhterin antologye (Anthology of Yiddish Poetesses* which is copyrighted in 1928, 70 wome are represented, 26 of them Americans.

Abramowitz mentions that an Englis translation of the works of Yiddish wome is being prepared. Hopefully this will enabl non-Yiddish speaking Jewish women t familiarize themselves with these expressions of the hopes, dreams, and reality of thes Jewish women.

Bobbi Getzo
New York, N

"Historians claim it was the wome who had the marketable skills and continued to use them with strengt in America."

Dear Editors:

We would really like to use Yuri Suhl biography of Ernestine Rose in our Women Studies Program, but the book is impossibl to obtain because it is out of print sinc 1959. If the book was in print we could us it in our American Women's Social History Abolition and Suffrage and America People courses. Hundreds of students woul buy the book. Our library owns two copie of the book and students find it readabl and informative. Is there something tha we could do to bring this book back i print?

Rosalyn Baxandall, Elizabeth Ewe
Naomi Rosenthal, Elaine Scot
Irene Peslikis, Nancy Trichte
Professors of Women's Studies, SUN
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The YIVO Institute for Jewish Research has announced a contest for original studies and essays on Jewish life in America, the prize being $500. Deadline is Dec. 31. For further information, write:
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Organizations

Zahavi, The Israel Assn. for the Rights of Large Families, believes "Our children are our gold." For information write Zahavi, 5 Pinhat Shapira, Haifa, Israel.

The Generation After is an organization dedicated to ensuring that the Holocaust not be repeated or forgotten. Its members are children of survivors, and other Jews and non-Jews, concerned with the "struggle against inhumanity, tyranny and all vestiges of the Nazi scourge." For information write: The Generation After, 2747 Throop Ave. Bx., NY 10469.

The National Jewish Musical Art Foundation preserves and promotes the music of Jewish composers, past and present. Shir Chadash, our choir, presents concerts of Jewish music and trains young people in our musical heritage. All contributions are tax deductible. For more information contact them at 10 Watchwater Way, Rockville, Md. 20850. (301) 424-7677

Beit Havurah, a small Norfolk CT synagogue serving Northeast Jews as a central location for religious observances, is involved in a legal struggle over the issue of year-round use. For inform. and/or to contribute to its Legal Defense Fund, write POB 247, Norfolk CT 06058.

If you love animals...want to protect the creatures which share the Planet with us... and feel that there is a particular Jewish imperative to help animals and a tradition of kindness.... If you want to help launch an organization based on these ideas, and especially, if you're willing to do some work on it in NYC, please contact CHAI, Jewish Committee to Help Animals International, Box 3J, 225 W. 106 St. New York, NY 10025

The Jewish Vegetarians of America believes vegetarianism is a "logical endpoint" of Kashrut. They sponsor gatherings for Jewish holidays, promote Jewish concerns in the vegetarian community and good health in the Jewish community. Contact Jon Wolfe, 210 Riverside Dr., NYC 10025 (212) 666-6216

The North American Jewish Students Appeal raises funds for the six national individual Jewish student groups so that their creative energies and talents may be used for programming. For information write N.A.J.S.A., 15 E. 26, Suite 1350, NYC 10010.

Yugntruf, Youth for Yiddish, has cultural activities and publishes a Yiddish quarterly. Write to David Fishman, Yugntruf, 3228 Bainbridge Ave., Bronx, NY 10467

Translate your concern about the plight of Soviet Jewry into action. Women activists such as Ida Nudel, Stella Goldberg need your help. You can make the difference! Contact Donna, Student Struggle for Soviet Jewry, 200 W. 72nd St., NYC 10023 (212) 799-8900.

The right to choose a legal abortion is an issue of religious liberty. For information write The Religious Coalition for Abortion Rights, 100 Maryland Ave., NE, Washington, DC 20002.

PREVENT TAY-SACHS: Tay-Sachs disease is a genetic disorder that kills infants. A simple blood test can prevent this tragedy. If you are Jewish it is very important to be tested, and be safe. For information call or write: National Tay-Sachs, 122 E. 42nd St., N.Y., N.Y. 10017

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